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BEHOLD, HOW GOOD!

By VIVIAN YEISER LARAMORE

You are a chalice for the grace of God,
For quietness transcending earthly din,
For beauty brighter than the goldenrod,
And nimbleness to willow boughs akin.

You are a harp to hold all harmony:
The golden laughter of October leaves,
The undulating rhythm of the sea,
The music of the wind against the eaves.

You are the product of repeated prayer,
The promise that was whispered long ago,
The reason for the upward winding stair
That leads beyond the rim of the rainbow.

You are the glory men have sought afar,
The acme of creation's endless art—
Behold, how good and beautiful you are,
Who hold today a heaven in your heart!

NEW SELVES FOR OLD

By WRIGHT FIELD

IN FROM three to eleven months, as we are informed on good authority, every cell in the body is renewed—every nerve, muscle, gland, blood vessel, brain tissue, bone, and sinew is rebuilt from entirely new substance. When you learn that, according as you are touched with the accolade of Spirit, according as you are illumined by true understanding, your thoughts, your being, your personality, may also be made new (literally a new self in Christ), surely you can see that it is up to you to exchange your old, unsatisfactory self for a new, happier, and better self, and to begin the transformation at once.

As you slough off the old physical self, daily, hourly, without any volition of your own, see to it also that you slough off the old mistaken mental self, that has so long held you in bondage. This old self is made real only by the reality that you give to it by your clinging to it, by your deferring to old negative thoughts, old prejudices, old, narrow creeds, old, biased emotions.

I once knew a woman whose daughter had passed out of the body at twenty, just when her education was finished and she was ready to plunge into life. Once each year, at a certain season, this woman would take her daughter's trunk out into the yard, spread out in the sun all the garments that the daughter had left, and kneel by the trunk, weeping and mourning for hours. She did not give her grief a chance to abate. She seemed afraid that, if it passed out of her life, she would be considered hard-hearted. She knew nothing of her duty to herself, her daughter, her living son, and others, in simply accepting the happiness that was left for her in life. She clung to an old, unhappy, emotional self, when a new self was awaiting her acceptance.

The old self can have no reality the moment that you withdraw from it the belief that you are putting into it—the belief that gives it continued life, that gives it a semblance of reality. Your belief in anything, the form that you give it in your mind, the tenacity with which you hold to it, will surely bring that thing into manifestation, or will keep it alive if it is already manifesting. This is true, and if you are studying Truth and observing the lives of those around you, as well as your own, you will concede it to be one of the basic facts of life. You have the power to dismiss your old, unsatisfactory self into the land of illusion and unreality. If your own thought, your own belief, your own imagination, your own impulsation of life into it, gives reality to a thing that you do not care to retain, why retain it? Is it not plain to you that by changing your thought about the thing, your belief in it, and by withholding your impulsation of life from it you will cause it to pass into oblivion? Create new forms, new patterns, mental, spiritual, and physical, for yourself. Then breathe into the new forms the divine breath of reality, the spirit that quickens and gives all things life.

Where is your old body—the body of perhaps only a year ago? Every cell of it, the material you, has vanished, leaving no trace so far as the body you are now living in is concerned. Illuminating thought, is it not? All that moved and manifested outwardly as the man or woman that you were has returned to its original elements. It is not lost or destroyed, because nothing is ever lost or destroyed, but it no longer conforms to the pattern, the mold, that is you.

You may say, "I have worn this coat for three years." It would be perfectly logical, if rather startling, to say instead, "I have worn out three bodies with this coat." It would be literally true. If a person is forty years of age, he has literally

cast aside, slipped out of, sloughed off, forty or more bodies.

You are very much alive today, although you may have lost a considerable number of bodies, transitory homes of the Spirit in man that is "ageless, birthless, deathless," and never dies, but links eternity with eternity. You may be as strong, vital, alert, alive in every cell, vein, artery, ligament, bone, and nerve, as you were ten years ago; you may be even handsomer, stronger, healthier, more full of energy and vitality, better developed physically than you were then.

Which, then, is the real YOU, materially speaking: that which loved and suffered, labored and laughed, hoped and feared, toiled and sang, a few years ago and passed back to its native dust—or this living, breathing, pulsing flesh-and-blood you of today, responding to every breath of life as a violin responds to the bow of the artist?

What gives reality to this you? What is it, in you, that is more real than flesh and blood? It is Spirit, divine creative thought, sensing and thinking and willing through you as its instrument. This creative Spirit stands in the midst of you, patient, waiting, ready to help you exchange your old self for a new self, any moment you turn your thought deeply, longingly, willingly, toward it. Literally in the "midst" of you, at your own Christ center, your love-and-wisdom center, is the inner room of the temple, where you may contact and commune with Spirit. Center your questing thoughts deep, deep in this place of communion, and ask for wisdom and guidance in remaking your old self into a new self. Never doubt. If you ask in faith, persistently, looking for guidance, for direction, guidance will come. Practice entering the Presence. You will always find it at home, however far you may have wandered in search of peace.

Will you continue to try to perpetuate the

feelings, the emotions, the sorrows, of that old, dead you, to carry its burdens, to suffer for its fancied sins, literally to drag along a dead body, instead of tripping along happily with the living body that you should be manifesting now?

Perhaps it was this kind of thought that Jesus had in mind when He said, "Follow me; and leave the dead to bury their own dead." This might well be translated, "Let your old dead body bury its old dead sorrow, sins, and mistakes, and follow My path to the resurrection."

Five, ten years ago, you did something that you know now, perhaps vaguely sensed then, was utterly wrong. If you did sin, it was through ignorance, through lack of development to the point where you recognized it as sin; for all sins are children of Ignorance of the Law, literally offspring of Darkness, mental darkness. If the body that was an instrument of sin, the hands and feet, the lips, even the brain cells that conceived the mistake, have passed into oblivion, into their original elements, dust to dust, why should you torture yourself by clinging to their memory—why perpetuate in your mind that which has no longer a place in your life? Need you worry another moment about the you that committed the wrong, since the only you that there is now, or ever has been, the only real yourself, is the you that is from everlasting unto everlasting, sinless, deathless, giving reality to every form that it touches for the moment, breathing life and forgiveness into that form? This sublime, eternal self is ever with you. Within you it abides at the center of your being, always awake, listening for your call, ready to show you how to exchange your old self for a new self in Christ, mentally, physically, and spiritually. This self is the Christ in you, the word. "Heaven and earth shall pass away, but my words shall not pass away." How, then, will you build your new self, build for it not

only a new present and a new future, but also a new past? You will build it, literally, by words! We cannot think, without thinking in words. It is impossible, and would be undesirable, to make the mind a void at any time. Rather, fill it with the quickening words of creative Spirit, putting into those words what you desire to bring forth, to take the place of the old that you brought forth mistakenly in the past. To dissolve all hold that the past may have on your memory, use firm denials. Erase unpleasant, unprofitable, hindering memories by words of earnest denial. As you cast out the old, replace it with the new, as if in rebuilding a brick wall you substituted a new brick for each old one as you discarded it. Balance each denial of the negative, past or present, with an affirmation of the positive. This is a process of cleansing the mind of limited thoughts.

Go deep, deep within your own being, and there commune with this "I AM" of yourself, the thinker behind the thought, the builder behind the bricks with which you build, consciously or unconsciously, your body temple. "Man is the builder, and to him are given all the materials out of which to construct the temple in which he dwells." He builds in wisdom or ignorance, according to his obedience to the inner intelligence, which is ever ready to coöperate with him.

Cast aside forever the thoughts and emotions, the doubts and fears, the sins and strivings, of yesterday; as you have already, with no volition of your own, but by a wise provision of nature, cast aside the imperfect body of yesterday. You have nothing to do with yesterday. If yesterday held a lesson for you, you have learned it. Else you would not now feel stirrings of remorse, longings for higher and better things, desire to exchange your old self for a new. The hour is at hand; the new self, with loving encouragement, is ready to emerge from the chrysalis of the old.

A TREATMENT FOR THE EYES

By BLANCHE MARIE PETERS

"Thou shalt also decree a thing, and it shall be established."

I use my God-given power to decree what I desire.

I desire perfect eyesight.

I concentrate all the powers of my soul on decreeing and creating perfect eyesight.

I picture myself as seeing perfectly and using my eyes normally.

I never think or speak of my eyesight as failing. It is not God's will that I should lose my eyesight.

I love my eyes and praise them for being the faithful servants that they are to me.

I never condemn them or speak disparagingly of them, for, if I desire them to express perfectly for me, I must love them with all my heart.

I do all in my power to protect them and save them from strain.

I am not afraid to use my eyes. I realize that only by use does a muscle or any other part of the body grow strong.

I have perfect faith that my eyes are growing stronger every day.

I thank God that He is the life of my eyes and that through Christ in me I manifest perfect eyesight now.

DIVINE SUPPLY

IT IS a remarkable fact that many people who are perfectly willing to place their health and happiness in the hands of God hesitate to trust Him with their material supply. Few of us are progressive and courageous enough to shake ourselves out of old habits of mind. One of the most tenacious of these was gained and established through the old-fashioned association of wealth with wickedness. For some reason, hard to explain in this modern age, poverty was once seriously regarded as an attribute of true virtue and integrity of character. Although, just why a hungry man should have been considered more saintly than a well-fed one, it is difficult to relate.

The world contains many rich people today; numbers of them are accomplishing a vast amount of good, while few are doing any great harm. The same cannot be said of those dwelling in poverty, which, as a rule, unfits and handicaps its victims in their struggle with the demon discouragement. However, the old belief held that desire for the good things of life, while not exactly sinful, was yet an unworthy ideal. This is probably the reason why many people today, although anxious to overtake material fortune, cannot bring themselves to connect it with anything spiritual. I have seen hundreds of them wince at the mere mention of associating God with supply, as if the very thought of such a relationship were blasphemous.

Certainly poverty has gone out of date. In the history of the world it has never been as unnecessary to bear as today, when life is so filled with possibilities. It would almost seem that it is very nearly a voluntary condition, for those who are physically and mentally fit, in the face of such marvelous opportunities as this age offers us.

True, there are some who are always stressing

the idea that money does not buy health or happiness; they are invariably the people who habitually lack these attributes. "Believe not much them that seem to despise riches," said Lord Bacon, "for they despise them that despair of them." It was a shrewd observer who remarked that, while money may not buy happiness, it does fairly well in the matter of purchasing substitutes. Be that as it may, wealth is not, in itself, an evil. When its amassing becomes a passion or a habit, then only does the danger signal appear.

The Master's observation that it is hard for a rich man to enter the kingdom has been a stumblingblock in that it has been quoted without the incident leading up to its utterance. A very rich young man came to Jesus, seeking advice. He claimed to have accomplished everything that the Master had suggested for his spiritual well-being. "All these things have I observed: what lack I yet?" Immediately, with His intuitive genius, Jesus discerned the lack. "If thou wouldest be perfect," He said, "sell that which thou hast, and give to the poor." In other words, the young man was advised to sacrifice his material possessions and to put God first. This he could not do, for he had no real understanding of the substance underlying great wealth. Many fortunes are built on just such mistaken foundations. A flood, a fire, a fluctuation of the stock market, and they are wiped out.

This touches the very core of some of the charges that have quite recently been made against civilization, and more especially against American civilization, today. Many are the accusations and dire are the predictions hurled at us as regards our overemphasis of materialism. These pessimistic critics need not greatly disturb us with their prophecies of doom. There are, of course, those of us who are surprised to learn that a mental state is very intimately bound up with a

physical prosperity; and yet, as a whole, the American people have pretty well lived up to the ideals that inspired their forefathers.

Lady Astor recently paid a tribute to the idealism of her countrymen (by birth). She gave it as her opinion that the achievement of true greatness lies in striking the spiritual note in life; that the people of a country hold within their hearts and heads its true prosperity; that spiritual development must go hand in hand with material growth.

As a people, we are fast becoming aware of this fact. Our scientists are emphasizing it in calling our attention to the rapidly diminishing distance between matter and spirit. We have many practical idealists who keep their feet firmly planted on the ground, while carrying out their ideals for the relief of human needs and the betterment of human conditions.

Difficult as this may seem to those who dislike the idea of associating divinity with materiality, it is, nevertheless, true. The same people who are constantly depending on the Infinite for life and health, for courage and protection, feel that supply is too material to include with these qualities. But why? Supply, which frees the spirit from hampering, demoralizing conditions of slavery to lack and want, is often an insurance against disease and crime. There is no variation in the spiritual principle which underlies and governs all expression. That which is held in the inner consciousness embodies itself in an outer condition. "As he thinketh in his heart, so *is* he."

Now, just as the Master's remark about the rich man has been widely misinterpreted, many may very easily fail to understand the idea of man's becoming the result of his thought. I have read hundreds, perhaps thousands, of letters, claiming for their writers compliance with the law of thought, but with no resultant demonstration.

"I know that God is my supply," the writers say. "I am trying to wait patiently for it to be made visible." "All these things have I observed: what lack I yet?" It is worse than useless to repeat a simple formula to such persons. They might just as well be told that there is plenty of oil in the State of Texas. Without a definite explanation of where and how to get the oil, the information would be of no value.

"As he thinketh in his heart." A marvelous principle lies back of this simple formula. A principle that demonstrates itself, as all law does when scientifically and steadfastly applied. The very fact that lack and want persist in appearing in our lives is proof positive that we have not thought aright; for the principle works, once it has been set in operation. By their results are the thoughts of our hearts made known. And so, whether we like it or not, we are forced to admit that, no matter how confident we have been of our method, the wrong result we have obtained indicates that a mistake has been made. Since principle is Truth, the error must be ours.

Therefore, just as we have to go over a mathematical problem or a musical discord, to find out where we misapplied the law of mathematics or the principle of harmony, we must retrace our thought process. Where, in our working method, have we misunderstood or misused the thought formula? "As he thinketh in his heart." Not the fleeting fancies and wishes of man's surface mind, but the deep, assimilated desires of his being; not vagrant thought, but stable belief; not glib affirmation, but conscious awareness—mental conviction of divine supply as his true heritage—is going to bring a correct solution.

In driving along a main, but unfamiliar, highway, we are often confused because of the many roads that intersect and cross it. "Shall we turn here?" "Could this be the right way?" Even

signboards are frequently misleading. Sometimes a smooth, broad thoroughfare ends in a blind alley. We get hopelessly lost and ask people to direct us. One is a stranger and does not know the way; another is a foreigner, ignorant of our language; there is the man who gives lengthy instruction and says, "You can't miss it." Finally, after all our efforts, right before us looms a signboard, pointing the way.

Many of us turn away from principle and take alluring substitutes. Over and over again we lose sight of the formula. Then, after we have cried for help, after we have been misunderstood and misinterpreted and misdirected, suddenly there lies before us the great, broad highway of Truth. It has always been there, leading straight to our goal. Only we have wandered down roads of greed or selfishness, of false economy or fear of poverty, of ingratitude or intolerance or resistance. We are often unaware of our mistake, and we advance confidently until the blind alley of lack closes in on us. Our crying and complaining will not help. There is but one thing to do: find the way back to the main highway, the underlying principle of supply, and beware of negative turns.

The basic, positive principle is Truth, the actual fact, the thing that really is. Truth is and has always been, but until man contacts himself with it, it does not exist for him. The point of contact is located in his own thought. As he thinks truly, he identifies himself with universal, omnipotent Truth, and by his right thinking he puts into active operation its creative principle.

"Ye shall know the truth, and the truth shall make you free." Man must think Truth, not superficially, but "within himself," in the innermost, vital self of him, until it becomes a settled consciousness, a fixed habit, a positive conviction.

Poverty, with its train of attendants—lack, limitation, and want—is the personification of

mental error, the creation of negative, untrue belief. We know that Truth when applied to negative belief annuls the incorrect effect by actualizing the true, or natural, state of plenty. If we have created for ourselves poor conditions by our continually fearing poverty or anticipating bad luck, by our criticizing others or depreciating ourselves, or by dozens of other deviations from true principle, it lies in our power to change all this.

We shall know Truth, and Truth shall free us. We shall know that all that the Father has has been bestowed upon us—deposited to our account in the Bank of Divine Supply. We shall know this supply to be unlimited and inexhaustible, and to be our own—payable on demand. We shall know that no favoritism is shown in its distribution. Each man may have as much as he claims. Because some have claimed more than others is no reason for our believing they have been more highly favored. They have seen the formula and have been willing to comply with it.

For, after all, no matter how large your bank account may be, there are certain fixed laws to be observed before you may hold your fortune in your hands. You must know that it is there, and then you must check it out, accurately and definitely. You get the amount that you demand, but you must give your check as you receive your money.

You must know the truth about divine supply, your spiritual bank account. If it is hard for you to realize an illimitable amount of supply, or to believe yourself truly heir to all of it, do not try to draw something that seems impossible to your reason. Begin with small checks, demands that seem reasonable to you, and, as you find that they are honored, your faith will grow. As you realize the power and the magnitude of this spiritual fortune, which stands behind you, you will draw it to yourself by the force of your own rich con-

sciousness. You will possess a magnet for all supply, which, at the same time, will act as a strong defense against all adverse conditions.

As you make more demands, as you give more checks, you will receive more of your inheritance. This is the greatest requirement made by the Bank of Divine Supply: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . For with what measure ye mete it shall be measured to you again." Giving and receiving sets in operation the great law of action and reaction, without which the universe could not go on. Give and receive, that you may give again, in accordance with the ever flowing, ever active life principle of creation. No man may receive and hoard his supply. He must keep the channel open to the living Activity, which never stands still.—*Richard Lynch, in Scientific Christian Training.*

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means.

—*Browning.*

Not only in a regular period of vacation, which may be taken as an annual event, but in the little minutes between various tasks, there should be felt the renewing and rebuilding power of God. Man has a means by which he may contact a spiritual strength that rebuilds his mind and his body, and unless he takes advantage of that opportunity for contact, he often reaches the limit of his own power and thereby incapacitates himself to do his ordinary tasks. The failure to draw on the inner fount of power is the reason for the so-called "breakdowns" that we see. —***Christian Business.***

THE LIGHT OF LIFE

By JENNIE H. CROFT

"AND GOD said, Let there be light," and light came into being. Dante said, "Give light and the people will find their way."

Man walks in the darkness of ignorance, stumbling along and struggling against obstacles that impede his progress and make painful his way. His eyes are not opened and lifted to the light that illumines the pathway of life. Plodding along in the lowlands, he misses the wider vision of the hills, and his days indeed seem monotonous with tasks to be done and trials to be endured, without real joy to lighten his burdens. The days go by until a time comes when something hitherto unknown stirs within him—something to which he perforce gives heed. He then raises his eyes from the circumscribed reach of his narrow life and beholds a light playing upon the hillside before him. Its rays seem to infold him. An unfamiliar warmth pervades his being, and his soul awakes to a startlingly new impulse that demands expression. What is this new impelling force that animates him? No previous experience can give him answer; he must find the solution for himself. This is the beginning of man's rise from blind acceptance of mortal limitations into an understanding of the divine possibilities and potentialities within him. The inner voice, the "and God said," bids the creative spirit to come forth and become active in manifesting this new and rare material abiding in man's soul. During the process of recreation going on in his consciousness man becomes aware of his undeveloped mental and spiritual powers, his own divine nature, his inheritance from God. Without this knowledge man is not really alive. When he possesses this knowledge it is as if God were repeating Himself in the individual and breathing into his nostrils the

breath of life until he becomes a "living soul," conscious of an indwelling activity, which Jesus said was the light of man, "the *light* which lighteth every man coming into the world."

Some one has said that a person must be uplifted before he can uplift others, he must live the "life" if he would teach it, he must be a veritable "light" on the path if he would have others walk in the way of the Lord.

"I, if I be lifted up from the earth, will draw all men unto myself."

THOUGHTS FOR THE DAY

Hast thou proved that the law which governs thee is Truth? Then is the day night when the footsteps of peace shall be heard upon the threshold of thine understanding. For where Truth is peace cometh to dwell with it; and with these twain is God, and where God dwelleth there is light, and where light divine shall lead, there is the path.

Strive but not in strife. Be as the harp strings tuned for the Master's touch, that thou mayest hear harmony when the spirit thought unborn breatheth upon thee. Be swift to hear the message.

Step over a muddy pool. The winds and the sun will cleanse and dry it, and lo, when you or another traveler, pass that way again there shall be seen only the granite rock of Truth.

He that idly waiteth for the great things of life to knock at his door, seeth them not as little children passing by. And lo! when they are grown and another possesseth them, then is he amazed and wondereth much within himself. —*Anna B. Newbegin.*

Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.—*Jesus Christ.*

ALL THINGS ARE POSSIBLE IN SPIRIT

By ORIN CROOKER

AS SHE paused on the porch to get out her latchkey, Naomi Henderson endeavored mentally to banish the telltale facial evidence of an exacting day at the office. Always she tried to greet with smiling cheeriness the shut-in sister who spent most of her daylight hours in a wheel chair.

"Hello, Sis. Anything exciting today?"

"The new neighbors had a quarrel. That's all."

"I should say that was about enough," commented Naomi. "Any other front-page news?"

"Not particularly. Just the usual noise from every quarter. Mother's nerves have been racked about as badly as mine. The baby across the street has cried almost every minute. And Mr. Smithers has been at home today. You know what that means. He uses such awful words! Oh, how I wish we could live somewhere else! We don't belong on this street any more."

"That's the truth, Sis. We don't." Naomi accompanied her reply with a caress. "Just be brave about it, and it will all come right."

"You've been saying that for as long as I can remember, but this block gets more noisy and disagreeable all the time. The folks behind us have a new dog. He's barked at everything all day."

Although Naomi made light of the matter and tried to turn her sister's thoughts into other channels, she realized full well the truth of the complaint. The street had been running down for years. Property values had greatly depreciated, owing to the marked change in the character of the population. The Henderson family, consisting of the widowed mother and her two daughters, had made a brave fight to keep the little home looking attractive in hope of effect-

ing its sale, but the increasing untidiness of the neighborhood had discouraged prospective buyers.

After the evening meal Naomi slipped away to a Truth meeting. Now and then for some time she had attended these midweek services when feeling depressed or in need of uplift. On this particular night her heart was seeking something through which to meet the pressing need involved in the home environment. Increasingly was it becoming evident that the frail shut-in sister was succumbing to the inharmonies of the changing neighborhood. Naomi realized, too, that her mother—always patient and uncomplaining—faced the home problem dumbly, quite as one who had given up hope.

"There is no situation, however distressing, that is beyond the power of the Christ within ourselves to wholly transform for the better," the speaker said.

From the moment that this sentence burned into Naomi's consciousness, she hung breathless on every word.

"If we are willing to be led and have complete trust in the guidance of Spirit, results will come," continued the speaker. "We must, however, make a beginning, even though it may be necessary to do so blindly. If our attempt is in error, Spirit will gently correct us and lead us into a better way. Whatever our need, the means of meeting it already exists. If we make an effort, in faith, to connect with this supply, Spirit will lead us by the proper paths to a realization of our desire."

A new hope filled Naomi's heart as she passed out of the auditorium. On the street car she closed her eyes and tried to visualize the speaker's words in terms of her own situation. She did not find it difficult to do this. Somewhere in the great city a little cottage in a desirable neighborhood already had been prepared to meet her need.

So far it was easy to follow the speaker's direction. Then the next moment her hope wavered.

"What if you do find it?" something inside argued. "You haven't sufficient funds to purchase it unless you sell your present home. This you have tried to do without success."

Then she recalled that the speaker had said that Spirit would show the way, if one would make a beginning in faith. Her hope rebounded upward.

Naomi's mother was waiting up for her. The invalid sister was not yet asleep.

"I'm going to take a day off tomorrow, folks. The Henderson family is going to move just as soon as I can find another house."

Both mother and sister gasped in surprise. The former recovered first.

"Something must have gone to your head, Daughter."

"When do we start to pack?" queried the sister, almost bitterly.

"I'll not try to answer your question until tomorrow night. Anyhow, I'm going out to look for another house. You can pack just as soon as I find it."

"You mean," corrected the mother, "that we can pack as soon as we sell the house we already have."

"No, Mother, that's been our trouble all along, I fear. We've waited for some one to want this house before we ceased to need it ourselves. There's a house that has been prepared just for us, waiting somewhere in this city. I don't know where it is. But I'm going to put in all day tomorrow looking for it, and every week-end hereafter until I find it."

"Bless you, child," interrupted Mrs. Henderson, "what are you proposing to do? We can't buy another house until we get rid of this."

"Don't worry, Mother. Some one who knows more about real estate than we three together

is going to show me the way to move out of this part of town into one of the newer sections where the yards are clean and the air pure, and where if neighbors curse or quarrel their sense of decency keeps them from doing so in public. Sister, here, is going to get well, and Mother is going to renew her youth. No more about it tonight! But I want you both to help by believing and not doubting what I say."

Before she slept Naomi communed with the infinite Father in the silence of her own heart, repeating and meditating on an affirmation that had been used at the evening services: "The Spirit of the Lord goes before me and makes easy and successful my way." Little did she realize in the newness of her understanding of Truth how these words, spoken in faith, helped to shape the events of the morrow. Her last conscious thought ere sleep came was a realization of the fact that she was seeking the guidance of Spirit. She had made a beginning—taken the first step. From that moment her efforts—although prompted by her own volition—were under divine guidance.

A street car carried Naomi to one of the newer sections of the city, where she knew she would find many attractive cottages offered for sale. For a year she had been studying locations against the possible day when the home might be sold. From the advertisements in Sunday papers she had obtained a fair understanding of prices in various parts of town. She chose, therefore, a location where homes were modest, transportation and shopping facilities good, and home owners of the substantial, working class. All morning she studied people as much as she looked at houses where "For Sale" signs were displayed.

Early afternoon found Naomi passing along a block filled with pretty little bungalows, each somewhat different from its neighbor. A sweet-faced, wholesome woman seated in a porch swing

seemed to offer opportunity for gathering information.

"May I rest a few moments on your porch?" the house-hunter asked. "I'm beginning to get pretty tired. I'm looking for a house."

"You want to buy?"

"Yes," replied Naomi with some show of weariness. "So far I haven't found just what I want, but I know I shall if I keep looking."

"You see that little place on the other side next to the corner—the one with the climbing rose bush on the trellis?"

"Yes."

"Well, that's the only one of these little places that Mr. Halverson hasn't sold. The man who contracted for it was transferred and had to give it up a month ago. Mr. Halverson has had it all refinished inside and it's perfectly darling. It could be bought for almost nothing down, if Mr. Halverson should feel that you'd keep up the payments."

A little thrill stirred Naomi's heart. This might not be her cottage, but it served to give her a consciousness that Spirit was directing her steps toward some definite goal.

"The place is open. I'll go over with you, if you like."

"Oh, how perfectly dear!" exclaimed Naomi, as she stepped within. "Just like new, and so sweet and clean!—quite like the neighborhood. I've been going to ask you if the house owners in this street are on a par with the houses."

"Well, now, that's rather a leading question," laughed the woman. "We think we're pretty nice —naturally. But I know how you feel. I felt the same way. You will have no regrets on that score. The people in the block have been wonderful to us. They're united in wanting to keep the street looking pretty. Then, too, it's quiet here—not much traffic. And the air and sunshine out here are so splendid!"

A mental picture of the invalid sister and the troubled mother took form in Naomi's consciousness. How much such a home, with its wide, comfortable porch, would mean to both of them!

"You've sold me this place—if the terms can be arranged," decided Naomi, when the inspection was over. "I'll have to suggest to Mr. Halverson that he pay you the commission. Where can I find him?"

"He's out here only one afternoon a week now, but let's see, why, this happens to be his day! You'll find him at the drug store in the next block. I'll just add, too, that you can depend on him. He's honest clear through."

Still led by Spirit, Naomi hunted up Mr. Halverson.

"I'd like to buy that house," she said frankly after a few inquiries, "but I haven't the faintest idea how to finance the matter. Mother always has felt that we couldn't buy another place until we first sold our present home. We have a little money, but we'd like to make the old house go as far as possible toward paying for the new one. Do you suppose you could put us in touch with a buyer?"

"That wouldn't be necessary," replied Mr. Halverson. "Our company handles property in all parts of town. We'll look at your place and make you as generous an offer as we can. Then we'll apply that amount on this property and arrange some easy plan for you to pay off the balance. Your payments should not be heavy, for the old house will constitute so substantial a down payment that the monthly interest charge will be small."

Naomi regarded Mr. Halverson mutely for a few moments.

"Is it all so simple as that?"

"Just as simple as A B C," he smiled. "Our appraiser will look at your house tomorrow. If you are satisfied with his price you can move at

once. This place is all ready—just waiting for you to move in."

"But do you really think you can sell our present home. We've tried and can't. I wouldn't want you to lose anything."

"Some one will need your house," Mr. Halverson replied, "quite as much as perhaps you need the one in the next block. I'll make it ready for them. All things, you know, are part of the infinite supply."

"Are you a student of Truth?" Naomi questioned, hesitating a trifle.

"For many years," he replied quietly.

Naomi's face bore a genuinely happy look as she entered her home. She greeted the invalid with a kiss and her mother with an embrace. "It looks to me as if you and Mother could get ready to move almost any time next week. You're going to go where everything is sweet and clean and lovely to look upon; where the neighbors don't quarrel in public; where Sister can wheel herself out onto a wonderful porch bowered with roses. No, I'm wrong about that! She won't need that wheel chair very long—after we move. The same Friend who helped me find a house today is going to cure her."

"What ever do you mean?" gasped Mrs. Henderson.

"I mean that this new-found Friend is able to do anything for us so long as we trust Him. He expects us to do the best we can for ourselves and to have faith in Him for the rest. If we do, He makes everything possible."

"Tell me his name," insisted the sister. "Why haven't you brought him here for us to meet?"

"He is here—always. He is Jesus Christ—the Son of God."

The religion of a child depends on what his father and mother are, and not on what they say. —*Amiel.*

FORGIVENESS

By JEWELL WELCH

FORGIVENESS means the act of forgiving, giving up, or being merciful. Giving up expresses the idea better to me as signifying a letting go of the old and a making room for the new. When we forgive we let go, eradicate, or blot out all negative thoughts and let positive thoughts come in. To the extent that we really forgive, we are healed of conditions that we do not want. The more we cling to a negative thought the more it grows and manifests in our life and affairs. On the other hand, the minute that we let it go or give it up, at that moment the good has full sway. Good comes to us sometimes in spite of us, but we cannot entertain two thoughts at the same time. When we release the negative the positive is bound to come in. Behold! He (our good) stands at the door and knocks, but unless we make our good welcome it will not come into our life.

We read in the 130th Psalm:

"If thou, Jehovah, shouldest mark iniquities, O Lord, who could stand? But there is forgiveness with thee"; in the Lord's Prayer, "Forgive us our debts, as we also have forgiven our debtors." Jesus said, "Father, forgive them; for they know not what they do." "Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." If we feel that we have been too generous in forgiving some one, we would do well to read this passage several times. We must forgive, if we expect to be healed. We must be generous, if we expect the Lord to be generous with us. Consider how many times He forgives us and we start anew. He does not hold any thought of condemnation for us. Do unto

your fellow men as you would that they should do unto you.

We are too interested in ourselves. Be interested in the other fellow's well-being and see how you help him as well as yourself. Try to imagine what your life and mine would be, if the Lord had been interested only in His own well-being. Our lives would be quite desolate, would they not? The more we do good for others the more our own good increases. "Give, and it shall be given unto you." Thus we open a channel that will never be closed, for, as we contact the good by helping some one else, he in turn is prompted to do good. It is like throwing a pebble into a pool and watching the circles grow larger and larger, which is another way of symbolizing the fact that there is an abundance for every one and much to spare.

When we really let go of our personal thoughts and let the real of us express we shall be transfigured; the light will shine upon us; and we shall be lifted to the plane of divine understanding. Solomon in his wisdom did not ask for specific things, but asked for an understanding heart, and "all these things" were added. He was open and receptive to his divine birthright, to all good that was rightfully his.

Forgive a person and watch the transformation in his life, as well as in your own. As for conditions, they will automatically be adjusted in divine order. "We know that to them that love God all things work together for good." We fall short of the mark because we do not fully forgive. Entertain no hatred in your heart; hatred clouds your mind and poisons your body. Fill your mind and heart with loving forgiveness. Love, divine love, will overcome any inharmony. "Love never faileth."

Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.—*Matthew.*

IN PRAISE OF PRAISE

By ELSYE TASH SATER

ALL MY life I have given and received praise. All my life I have been heartened and inspired by praise. Never have I been so humbled by praise as since I became a student of Truth. Never before have its beneficent results been so self-evident.

Praise is a magician. It does strange things to us and for us. So-called miracles are in its right hand; and in its left hand, deep content, high resolve, grace of speech, persuasiveness of voice, cultivation of the fruits of the Spirit, continuity of purpose, and boundless, hidden, undreamed of power.

Let us see how praise can produce such a galaxy of achievements. The subject of miracles would require a treatise all its own. Manifold indeed are the miracles whose sources reside in praise. Many volumes would be required were we to attempt an outline of the miracles accomplished by praise plus faith, for it is well known to all metaphysical workers that praise and faith are complementary.

"Lord, if thou hadst been here, my brother had not died." What a tribute of praise! What a declaration of faith!

The first effect of words of praise is chiefly on the speaker. In order to give praise sincerely —obviously if it be insincere it ceases to be praise —the conscious mind must recognize merit in another and must be willing, even eager, to make that merit known both to its possessor and to others. Therein lies a forgetting of self. If the one who utters praise has been unaccustomed to doing so, there is a freeing of the mind from old inhibitions. Initiative has been called forth, unused brain cells put to work, and a glow of inward delight is felt.

People who are slow to praise but swift to censure are seldom happy. Seldom do they radiate happiness to others. By praise I do not mean idle flattery or empty words spoken for the purpose of securing benefits to the one who utters them. Banal as such words are, however, they are preferable to caustic criticism, heckling, and petty faultfinding.

The kind of praise that this article seeks to extol is that which is born of sincere appreciation and wields constructive power.

Oddly enough, those who find praise most difficult to achieve frequently are themselves most avid of praise. Yet they do not seem to understand that by withholding praise from others they are keeping out of their lives much of the good that they desire.

Like any other power praise increases with use and decreases with disuse. Simultaneously with the lessening of the power to praise, other powers also decrease, for instance, the power of kindly observation. I do not mean that one who fails to praise is necessarily unobservant. I do say that such a one fails to observe many things from the æsthetic and spiritual sides, and seldom acquires the capacity for admiring deeply—a capacity which has often been cited as the index of a truly fine character.

Praise opens our eyes to beauty, goodness, and loveliness in nature and in people. The greatest gift in the power of praise is that of more comprehensive vision. Most of us are familiar with the legend of the men who looked through apertures in a stone wall, each aperture being larger than the preceding one. How positive each man was that he saw all that there was to see in the great world on which he looked, never realizing that each saw according to the size of the aperture!

Only as we use praise are its power and its blessings objectified to our own understanding.

It becomes for us a bringer of tidings of great joy, whose influence grows as circles radiate from the spot where a pebble falls into a pool.

Another benefit of praise is its effect on the subconscious mind, where are recorded all our past experiences. This mind never sleeps, it never forgets, and when we learn how to use it, it never fails us. Sometimes we say, "I have forgotten that name." Actually, it is only the conscious mind that has forgotten. "The infinite lies stretched in smiling repose." By getting still inside and calling on the subconscious mind we can recapture the particular name that we desire to recall. Sometimes we say a word is almost on our tongue but eludes us. That is when it lies in "the fringe," ready, willing to come into our conscious minds, as soon as conditions are favorable to its coming. It lies on the border between the subconscious mind and the conscious mind. By getting still we may allow the subconscious mind to retrieve the forgotten word.

You may ask, "What has all this to do with the benefits of praise?" Much. If the subconscious mind is impregnated with belief in the efficacy of praise and is supplied with concrete demonstrations thereof, it will be ready, when occasion arises, not only to suggest the praiseful attitude of mind, but to take the line of least resistance, which will be in the direction of good (God).

We are all more or less creatures of habit. "As the twig is bent the tree's inclined." The individual who has formed thought habits of health, wealth, love, and perfect self-expression demonstrates these things quickly, easily, and abundantly, because he has less resistance to overcome. The good that we seek is waiting for us, seeking us. Never is that good diminished or depleted. We fail sometimes to receive it, because we have not put into action the forces that are ours.

It was my privilege many years ago to room in the home of a radiant woman, seventy-eight years young. All her many teacher and student roomers loved her. She reserved the front room of her large house for herself. There any one of us could stop for a few moments and talk with her. No one ever left this room without a blessing or word of praise. Many were the things that this remarkable woman did for me during the two years that I spent under her roof-tree. To my frequent protests that I could never repay her for all that she was doing for me, she replied, "I am more than repaid, already." Then a great spiritual light would illumine her face, and seem to cast a glow about her.

On one occasion when she had bestowed upon me a gift of extraordinary significance I burst into tears and said, "But you mustn't—I can never, never, show my appreciation, to say nothing of repaying you."

With one of her rare smiles and in a voice of deep assurance she replied:

"I have told you many, many times that I am repaid before I do anything for you, and as for your appreciation that is too apparent to need words or deeds. But if you want to evidence further your appreciation of my slight gift, just pass along to others words of praise and love."

Twenty years have passed, yet the radiance of this woman still shines upon my pathway. If I can give out light, peace, beauty, and love as she gave them, so that others may catch the spirit of God, I shall not be far from the kingdom.

In contrast to this radiant character is a man whose habits I would not mention but for the sake of placing emphasis on the value of praise. He does not understand the power of praise, yet he loves to be praised. In his home, at the office, among his friends or acquaintances, he is ever chary of praise or expressions of approval of any kind. He seems to think that if he does not

point out every fault in those with whom he associates he will be thought "a dumb-bell," to use his expression. Those who have known him for twenty years say that they have seldom heard him utter a word of praise or approval.

His friends are few. People avoid him because of his explosive temper, his sour disposition, and his unfailing complaints and condemnations. Pessimism has opened the way for poverty, which now stares him in the face. Yet this man has had exceptional advantages and at heart, I am sure, is sincere. He is one of those good men with whom it is difficult to associate with ease.

I wish to reply to one argument that is often used against the giving of praise. In common parlance we often hear it said: "Too much praise gives one the big head." In an earlier paragraph I stated that by praise I meant a judicious, thoughtful expression of appreciation, not mere effusion or banal flattery. Bear in mind, however, that the more we realize the omnipresence of God, the more humbled we will be by praise. We recognize that we are but expressing the divine within us, and all praise of that expression belongs rightfully to God. We are channels through which Divine Mind, God, the Father-Mother, can express beauty, power, love, faith, and happiness.

There is no better way by which to increase one's health, wealth, and happiness than by praising what one already has, and then going forth with words of praise for others.

Begin now by giving silent or audible praise to the blessings that are nearest to you. Be alert for opportunities to praise. Watch your words. Be patient with yourself. Look up and out and on.

Fear not to praise that which has not become tangible. "Faith," says Paul, "is assurance of *things* hoped for, a conviction of things not seen."

Frequently manifestation of the good that we seek is delayed because our keeping the law, which would manifest the good, is postponed through our own unbelief. This is one of the hardest lessons for Truth students to learn. It was hard for me. I had known Paul's definition of faith by heart since pinafore days. I could repeat whole chapters of philosophy and pages of pagan and Christian creeds, but not until I became as a little child and walked with Christ upon the sea, the sea of tribulation, doubt, distress, and sorrow, and, like Peter, learned to know Christ's power, did I begin to understand the principle governing the power of praise.

"Praise God from whom all blessings flow." Praise Him without ceasing, and God will bless you abundantly in all your ways.

LIFE

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes and seek His face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and the trusting soul shall prove
Christ is its life, and Christ its love.

Faint not, nor fear, His arms are near,
He changeth not and thou art dear;
Only believe and thou shalt see
That Christ is all in all to thee.

—*J. S. B. Monsell.*

THE FRUIT OF MEDITATION

By HENRY S. HASKINS

FOUR YEARS AGO a student of metaphysics began to set aside a definite daily time for prayer. He seemed to consider as different things the prayer and the thing prayed for. The thing prayed for assumed first importance. The prayer was accessory.

Months went by. There was no deviation from the routine of prayer and meditation. (A miracle had already been accomplished, for a man who had been unstable and shifting in his moods and his occupations had become undeviating in the observance of his hours of prayer and meditation. He had not once failed to carry out his schedule.) Insensibly the prayer periods appeared to become less of an exacting matter. At first the man attributed this change to the pleasant atmosphere of the church where he went for daily meditation, or to the physical restfulness that came with complete relaxation. From the thought, "It is time to meditate," the student progressed to the thought, "I shall be glad to finish this job so that I can meditate."

The next observation was that the thing prayed for became less distinctly silhouetted as part of a physical background. Separateness between it and the prayer no longer prevailed. During swift rushes of inspiration, the thing prayed for became accessory to the prayer—a thing blessed because it created the opportunity for meditation.

After a time there appeared to be no segregation of the prayer from the thing prayed for. Then definitely and permanently the prayer, as contact with spiritual consciousness, became the reality; the thing prayed for, in cases where it was something on the physical plane, took its place as the unreality.

Progressively, the thing prayed for became less prominent because either the desires of meditation were fulfilled, or, under the solvent of Truth, they ceased to be desires.

Four years have passed. The same student recognizes but one reality, that of the inner self. Whatever is fit to endure on the visible plane is the outspringing of a spiritual ideal. Whatever is unfit fails to endure and sloughs into nothingness, unnoticed and unmourned. The prayer and the thing prayed for now swiftly become one, or else they part company through the latter's unworthiness. The fruit of meditation is peace.

THERE IS ALWAYS TIME FOR PRAYER

Should the new dawn, breaking, a burden bring,
That your soul deems hard to bear,
Seek a boon of grace for a little space;
There is always time for prayer.

With a lift of heart let the day begin,
And a moment's respite spare,
Ere you press along with the toiling throng;
There is always time for prayer.

When your tired feet falter upon the path,
Though to pause you do not dare,
Would you find the stress of the noon grow less?
There is always time for prayer.

When the late light dies with the setting sun,
Would you taste a balm for care?
With a lift of heart let the day depart;
There is always time for prayer.

There is always time in the morning's prime
And the golden noontide fair.
There is always time 'neath the even-chime,
There is always time for prayer.

—*Edith H. Kinney.*

THE GIFT OF PROPHECY

By ELIZABETH HILL

SHE IS a woman well along in years—unhappy, disillusioned, bitter—asking nothing better of life than merely to exist from day to day. All her dreams, her hopes, her aspirations, have been swept away by the deluge of disasters that have conditioned her life. Not without much apparent justification, she has settled into a pronounced attitude of self-pity and utter discouragement. There is just one thing to which she clings with tenacious pride: the belief that she possesses the gift of prophecy. She glories in the fact that she can foretell, a month or so in advance, when her husband will be out of a job; when she is going to be seriously ill; or when the landlord intends to raise the rent. "There, didn't I tell you so?" she invariably demands in a tone of such exultation that one cannot help feeling that she has been compensated, in a measure at least, for her misery. When she and her husband are getting along well (as they do now and again) she never fails to whimper, "This is too good to last. It's about time something happened to upset all our plans. Every time we get out of debt and begin to lay something aside for a rainy day, an evil fate swoops down upon us and knocks us into a hole again. It's an adverse star that governs our destiny."

Worry is not a habit with her; it's an obsession. Her mind lives in the hardships of the past, and she uses the past as a standard by which to measure the future. She refuses to feel secure when all is clear sailing, but will search the clearest sky for signs of storm. Things just can't go well with her, because they never have. At the suggestion that it is a mistake to judge the future by the past, she forces a wan smile and replies, "That's all very well for you

to say but, after all I've gone through, I guess I know when trouble is brewing; and I'm always right!" Then, with a weary sigh, she complains, "Why is it that some people have all the luck? We've worked hard, paid our debts, and tried to live honestly; but the gods just won't let us prosper."

Her claim to the gift of prophecy seems justified. Nine times out of ten subsequent events verify her prognostications. It was not until the writer noted that her predictions were consistently destructive, and were made far in advance of the actual occurrence, that any question arose as to this woman's prophetic powers. These two significant points led to some serious meditation, and the answer flashed forth: "The lady of sorrows is not an oracle; she's a magnet."

How plain it all was! Coming events were not foreshadowed for her special torture; she was attracting "hard luck" by her mode of thinking. Phantom fear, deeply rooted in conviction, operated as a loadstone to draw into actual manifestation what she was pleased to term a "premonition."

Perhaps the reader has met some one quite like this woman. In fact, there are few of us who do not, at one time or another, give ourselves over to negative states of mind that open the doors of our lives to negative demonstrations. Either consciously or unconsciously, we scrawl the word "welcome" where Misfortune will see and enter. The case of this particular individual is cited because she is such an outstanding illustration of the power of negative thought. Naturally, she denies her responsibility; she would rather be a self-styled prophet than possess the blessings of health, wealth, and contentment. Although pathetically unhappy, she would for a time be far more miserable if she had to relinquish the cause of her trials and tribulations. Feeding on the stimulation of worry, she invents

trouble where there is no occasion for anxiety; she even snoops into the future in an effort to ferret out possible catastrophes. The warm spring rains do not make flowers grow in her garden; they cause muddy footprints on her kitchen linoleum.

Needless to say, her attitude has affected her husband. No amount of constructive outside thought is potent to counteract their invincible certainty that Dame Fortune has a grudge against them. Of course, they can be helped, but not until their experience brings the realization (which it will do) that they must help themselves. Relief for them lies in a complete change of viewpoint; a sweeping transmutation in their reactions to life. To this end she was urged to put upon herself the discipline of never giving voice to destructive utterances. She wailed, "How can I believe all this Pollyanna stuff? It's just plain dumb to talk success in the very teeth of failure." After a thoughtful pause she added reluctantly, "Well, I'm willing to try anything once; though I can't believe the future will be any different from the past."

Within a few days after she had half-heartedly undertaken this discipline a rather unpleasant situation arose. That almost finished her. "Don't talk that balderdash to me," she raged resentfully. "I've chanted those idiotic affirmations and tried to glibly chatter a lot of rot I knew wasn't true, yet this has happened! You can't stem the tide of events or escape an evil fate by shouting Couéism, and I won't kid myself any longer."

Although they go on day after day, week in and week out, creatures of circumstances, the victims of their so-called nemesis, while she continues to acclaim herself a prophet and to revel in the distinction, the case is not entirely hopeless. Little seeds have been dropped and are taking root. The hour is not too far off when they will wake up and recognize that they were

created in the image and likeness of God, the great Creator; with this recognition will come the realization that within themselves lies the power to create the circumstances and conditions that shall environ them.

Since man is a "thinking center in the universe" and intellect is the articulating connection between the realm of cause and the phenomenon of effect, "as a man thinketh, so is he." The admonition "arise and think with God" is, in very truth, the formula for solving every problem. Certain it is that "thinking with God" does not mean thinking in terms of sin, sickness, and poverty; these things "speak not the language of the omnipresent God, but rather do express the bankruptcy of nature (human thought)." God is perfection. Therefore only splendid, beautiful, constructive effects abide in divine cause. All else is the result of our centering mental activity on appearances instead of on reality.

Life stuff is neither good nor evil, but will take the form made for it by the "sons of God," who are themselves creators. By ideation they design the molds into which life stuff pours and crystallizes. If this woman and her husband about face and align themselves with infinite intelligence, they can very quickly change the whole tenor of their lives. Nor does she need to sacrifice her claims to the gift of prophecy. Let her foretell the workings of a benign fate with as much force and assurance as she now predicts the operations of an "evil star," and their troubles will be on the wane. So tremendously effective is her thinking that there is no limit to her possible achievements.

The formula will work for you, for me, for every one else. In these modern days of campaigns for this thing and that thing, why do we not start a vigorous campaign for more and better "thinking with God"? I'm ready. Are you?

+ THE HOME +

DAWN

By MARGARET LIVINGSTON

Part II

THE END of our long night had not yet come. Slowly, inevitably, the crisis of our lives, the harvest of our persistent wrong sowing, was approaching.

Then one day the crash came. In thinking over it since, how clearly I realize that things happened just when I was best able to bear them! My health was wonderfully good, I was more cheerful than ever before in my life, and I was developing a faith in God that was to tide me over this difficult time. The time had come for us to build from the ground up; so there was nothing for it but that the old structure of loose and faulty thinking be torn down—torn down and swept away so that we could dig deep down below the old moldy and useless foundation of falsehood and misunderstanding, in order that we might build substantially and permanently on the rock of Truth.

The firm with which my husband had been connected for many years sold out to a larger company. The money that we received for our small share was swallowed up at one fell swoop, as a mere drop in the bucket, to pay off some of our debts. For the first time I was faced with the full knowledge of the extent of our indebtedness, and I must confess that, even with my new understanding of the realities of life, it came as a shock to me. Added to this, my husband, now a middle-aged man according to business standards, was without a job and actually worse than penniless. Not a

very cheering situation! However, thanks to the teaching of Unity, I was able to see even in the wreckage of our affairs a blessing of God. For the first time John faced himself with honesty and took inventory of his resources. In this he was unsparing and painstaking, and when he was through we were able to face the future with equanimity. We knew where to look for help. We couldn't see the way; we only knew that a straight path lay before us.

John decided to start all over again in another town, with new associations and new environment. We sold one or two valuables and divided the money. He was going to New York, where he had business connections of long standing; I was to stay at home and keep things going as best I could. I found temporary employment in the high school to tide us over until such time as he should secure a position. As soon as he had established some sort of temporary order out of our chaos, he boarded the train and left for New York. With no apparent prospects, with a meager amount of money, he went off with high hopes and strong courage. He took with him his Bible and his Unity literature and made them his constant study. He affirmed continuously the presence of God in his life and in his affairs, and every night, when he went to bed, he thanked Him for the new position that was to be his. Still nothing came into manifestation; wherever he went, the demand was for young men. Finally, one day he knew that he would have to come back home, for his funds were running low. He didn't feel beaten or defeated—he just felt that God meant that he should look elsewhere.

Before going to buy his ticket, he went to call on a friend of long standing. He did not expect to get any work through him, for he was in an entirely different field—he merely went to make a friendly call. The girl in the office informed him

that his friend was out. My husband suddenly felt an urgent need to see him. Twice, three times, he returned to the office, drawn by some inexplicable, irresistible force. The last time the girl said to him, "Mr. Hinds has just phoned that he will be here in a few moments. He says that you are to wait for him."

John waited, although he knew that all hope of getting out of town that day was gone. When Mr. Hinds came in, he listened with surprise to the story of my husband's altered affairs. He sat in deep thought for a moment, then, getting up suddenly, he cried:

"John, I know the very thing for you. James Denton of X—— has been here for several days looking for a manager for his store. He is going back this afternoon without one because he could not find the right man. I believe you are that man."

It was but a matter of moments to get Denton on the phone. He said that, although he had only an hour to make his train, he would come over and talk to John. John walked across the room to the window and stood silent there a moment, sending up a prayer of thanksgiving for the opportunity and at the same time calling on the Source of infinite wisdom to inspire him in the coming interview. The upshot of it all was that, inside of one half hour, he was engaged to begin work immediately and at a salary larger than the one that he had given up.

To tell of his success and happiness in his new work would fill many pages. His new employer has a large vision and a constructive and helpful policy, and John has made marvelous improvements in the concern. Our pile of debts is diminishing steadily and surely, and we are enjoying the blessings of health and prosperity.

My own personal affairs have been worked out for me in an almost unbelievable and breath-tak-

ing way. It was my desire to reënter permanently my profession of teaching in order to straighten out our finances more rapidly. I applied for work in the city schools, only to learn that they did not appoint married women. I tried to teach music, as I had studied for many years, but I was not well enough known in the new community. One by one doors were closed to me, but I refused to be discouraged, for I knew that the reason why they were not open to me was that I might enter through a larger door of opportunity. Our new home was in the same place as the state university, so I resolved to enter that institution as a post-graduate student and work for an advanced degree. This I did, and not only was I given strength and wisdom to earn that degree and to come out in fine physical condition after the hardest year that I had ever had, but I was awarded a minor teaching position in the same university, which enabled me to make all my expenses. Now, as the fulfillment of a fondly cherished dream, I am on the regular staff of that institution, teaching along my chosen line of work and having the opportunity to help and influence hundreds of splendid young people. To go into more detail as to my experiences would be a repetition of one theme: God's care for me and my thankful consciousness of it.

But that is not all. My story would not be complete without one more thought, for our health and prosperity are but half of it. The real part, the most important part, is hard to put into words, because it is so precious to me. The peace, the happiness, and the harmony that have come to be the normal atmosphere of our home are wonderful to me. I am eager as well as thankful for every manifestation of material prosperity that comes to us. We need it, and it is gratefully received. My blessed, new-found health after years of suffering is a cause for hourly rejoicing. My

husband, too, has made some wonderful health demonstrations. He was so perfectly healed of a double hernia that surgeons could find no trace of it after careful examination; and our child was cured of asthma.

But all these things, blessed and wonderful as they are, are "these things" which are daily being added to us. The kingdom of happiness, joy, and peace—the kingdom of heaven on earth—thanks to our new understanding of our relationship with our Father, has become a beautiful reality in our lives. And we are just beginning; we are just learning to scratch the surface of undreamed of spiritual power. Our glorious day has just dawned.

(The End)

A VISION

In moments rare there comes to me
A vision unexpected;
I clearly see within my soul
The universe reflected.

I am a part of all that's good,
I feel, I know, no limit;
The God-in-all stands forth so clear
No fancied ills can dim it.

No matter what life's future hours
May hold of earthborn sadness,
I know there comes to me in Truth
A heritage of gladness

That far transcends all grosser things—
I've caught the vision glorious;
We are a part of all that's good,
And good shall be victorious.

—Anna L. Derschell.

GOD BLESS THIS AUTOMOBILE

This is God's car. God's hand is at its wheel. His wisdom chooses its ways, which are as the highway of the Spirit. Nothing can impede its progress, and it neither gives nor receives offense in all its journeyings. God's law of order and right adjustment manifests in all its mechanism. God's love directs its errands. No fear alarms its occupants, for God's presence blesses them with the spirit of peace.

The driver of this car is an emissary of Spirit. God's wisdom inspires in him alertness, good judgment, and quick decision. God's patience gives him temperance and courtesy. God's love makes him swift in the service of Christ, and slow in response to destructive impulses. The Spirit of the Lord is upon him, and directs him in all his ways.

A subscriber to *Unity* writes that she lives on a main highway and that she blesses the road that passes her door. That is a wonderful thought. If all Unity students will do likewise, all roads and streets will soon manifest perfect safety.

We suggest the following blessing:

This is God's road and it is used by His children. There is nothing on this road but perfect safety. All who travel this road are protected by the loving power of God.

VACATION DAYS

By CHARLES R. MILTON

AT THIS season of the year the thoughts of many are turned to the prospect of a rest. They are looking toward a surcease of work. Many will look upon the vacation season as a brief period of time during which they can drop the threads of daily routine. To them the vacation season is a holiday, a time for play and recreation.

Of course, a vacation is all that, but it is still more. Those who do not see the deeper value in a vacation will perhaps find themselves more weary than they were before their vacation. Vacation days are good for us. We need them. But how many of us will come back feeling that we have not gained the rest and recreation that we needed? This will not be so much because of the things that we shall have done as it will be because of the things that we shall have left undone.

Vacation days are of little worth if they are used only as a short time off from the daily job. Daily activities are not the things that get on our nerves, upset our digestion, and ruin our disposition. If it were our daily activities that did this, none of us could stand working more than a month or two without a vacation. We should be thankful for our daily activities, for they are our salvation. Without them we should all be victims of neurasthenia before long.

A few hours ago I left the busy city of Los Angeles to spend a few quiet hours at the seashore. From where I am now sitting I have a wonderful view of the great Pacific Ocean, the wide expanse of sky, the range of hills and valleys, and the towering Sierra Madre Mountains. As I sit here I can almost hear their united song of praise; "Know ye that the Lord, he *is* God: *it is* he *that* hath made us, and not we ourselves." Cannot we, too, swell this chorus of love and praise?

It matters not whether we be at the seashore or on some snow-capped mountain, among northern pines or beneath southern skies, or at home toiling at our daily activities; God provides us each day with "vacation hours" that we can spend in communion with Him.

As workers together with God, we know that our daily work is divine service, and the best vacation that we can possibly enjoy will be those days in which we consecrate ourselves, our work hours, and our play hours to Him. When we do that we are led "beside still waters," refreshed and strengthened with spiritual might. If some of us are given the opportunity to lay aside certain duties for a few days and visit larger fields, what an additional joy will be added to our storehouse of good if we spend it in communion with God!

Let us remember that we are ever in the presence of infinite love and of All-good. Engaged in useful activity, we are ever doing the Father's business, whether in the workshop, the home, or at the seashore.

As students of Truth, let us realize that our vacation days should be days when we get away from the worries, fears, doubts, and weaknesses that are constantly trying to fasten themselves upon us, for in reality they are no part of our daily activities at all. If we are harboring thoughts of poverty or limitation, let us listen to the voice of the Father, "Son, thou art ever with me, and all that is mine is thine." The same truth applies to every situation, and has always met every human need.

Use your vacation days as days in which you will cut loose from all the things that have troubled and worried you in the past. Forget them, cast them aside, and you will find "the peace of God, which passeth all understanding." You will then be able to go forth each day renewed in spirit and refreshed with new inspiration. As the face

of Moses glowed when he came down from the mountain, from the presence of God, so will your face glow with joy and peace and love. You will again be ready to take up your daily activities, rested and filled with a new zest and ambition.

Make your vacation days the starting point for a new order of things. If you do that your vacation days will have been well spent. You will have become spiritually strengthened; and with larger, broader views, with increasing understanding of the great Father-God, you will rejoice in the truth that God is good, for He "giveth us richly all things to enjoy."

HIS RIGHTEOUSNESS

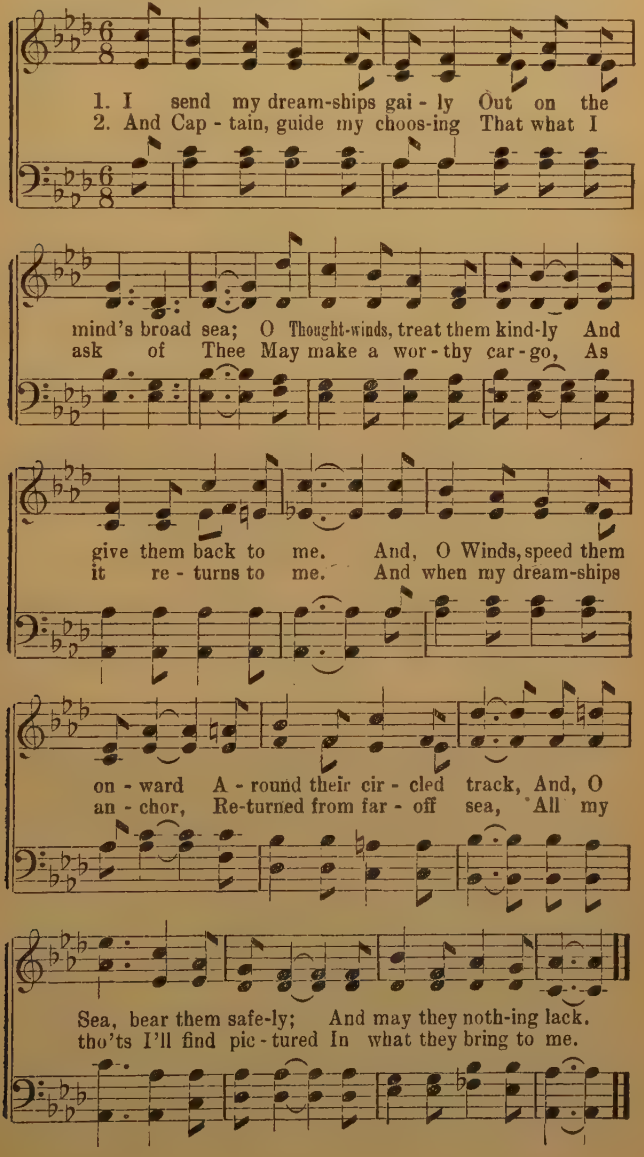
As all nature's myriad changes
Still one changeless power proclaim,
So through thought's wide kingdom ranges
One vast meaning e'er the same:
This is Truth—eternal reason—
That in beauty takes its dress,
And, serene through time and season
Stands complete in righteousness.

—*Goethe.*

THE ROYAL WAY

All the saints have pointed out to us that their strength, whether of prayer or of vision, lay in their practice of the presence of God, their perpetual awareness of Him. By never broken habit of will, by steadfast imagination, they dwelt upon the reality of the eternal Love until for them this reality became as breathing—the very process of life. And if there is one thing their testimony has bequeathed it is that this practice is not for the saint only, but is open to the least of the brethren of Christ. It is the royal way, and it is also the way of the humble.—*M. S. Lloyd; The Atlantic Monthly.*

BON VOYAGE

Words by ERNEST C. WILSON Music by FRANGKISER

1. I send my dream-ships gai - ly Out on the
2. And Cap - tain, guide my choos-ing That what I
mind's broad sea; O Thought-winds, treat them kind-ly And
ask of Thee May make a wor - thy car - go, As
give them back to me. And, O Winds, speed them
it re - turns to me. And when my dream-ships
on - ward A - round their cir - cled track, And, O
an - chor, Re-turned from far - off sea, All my
Sea, bear them safe-ly; And may they noth-ing lack.
tho'ts I'll find pic - tured In what they bring to me.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think that we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 9, JUNE 1, 1930.

Unity Subject—*Increasing Man's Capacity.*

International Subject—*Contrast between Faithfulness and Slothfulness.*—Matt. 25:14-30.

In connection with this lesson, Matt. 25:31-46, may be studied.

14. For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that *received* the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few

things, I will set thee over many things; enter thou into the joy of thy lord.

22. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

25. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—*Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.*—Matt. 25:21.

SILENT PRAYER—*With steadfast faith in the eternal law, I fearlessly seek the way of Truth.*

This lesson shows how the soul increases its capacity in understanding of Divine Mind. We are the offspring of Divine Mind, but we must acquire self-consciousness, with all that it implies.

Within us is the capacity to evolve or to bring forth divinity. The man who delivered his goods to his servants and went into "another country"

is symbolical of Divine Mind. During the intervals when man is unconscious of his true nature, Divine Mind may be said to go into another country, or into the unrecognized realm of the subconscious mind. The talents represent capacities; evolution is their increase.

The five talents symbolize the five senses. They are fundamentally spiritual, and the increase is the realization of their spirituality. Before we can see truly, our sight must be increased until spiritual perception is developed. Each of the physical senses must be developed until its spiritual counterpart is realized. The avenues of expression are to be under the dominion of the individual, and their reality is to be demonstrated.

Unregenerate men and women are ignorant of the real character of the senses. To such persons the eye is a telescope and the ear is a telephone. They fail to realize that it is the mind that sees and hears. In regeneration this fact is made plain to the individual, and he learns the law of mind increase. This understanding is the gain in the talents which was commended by the lord.

Those who do not understand how to increase their mental capacity through right thought are in danger of being timid and overcautious. The fear that they may do wrong has made cowards and incompetents of millions. It is better to make mistakes than to remain inactive. The world is full of people who have carefully wrapped and buried their talents. These people are usually more or less bitter because they have failed while others have succeeded.

The cause of failure is not incapacity, but a failure to use capacity rightly. Potential capacity is really all that man possesses, until he has made his talents his very own by opening up their inner nature. This is the increase that pleases the Lord, and the servant who so uses his talents is put at the Lord's right hand.

It looks like a harsh law that would take away from a man that which he seems to have, because he fails to increase it. But such is the retribution of the slothful servant. If the potential talents are not regenerated by the individual, they are lost to his consciousness. When man fails to increase his natural talent by right use, he misses his opportunity and the talent that was lent to him is taken away. Thus the Lord takes away from the fearfully cautious servant the potential seeing, or the hearing, or whatever talent it may be that the servant has failed to allow to unfold by use, and the servant is left in outer darkness.

There may have been a time when we wondered while we read the text, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away"; perhaps we wondered whether or not it could really be true. We can remember a time, perhaps, when we thought that such a thing would be very unjust. This was because we looked at it from the outer standpoint only. When we understand the saying spiritually, we can see that it states an exact law.

This law works in the physical world, as well as in the mental and in the spiritual. If one should fail to use any organ or part of one's body, it would grow weak, and would finally become atrophied and useless from lack of exercise. Even so our mental and spiritual capacities lie dormant so long as we do not use them. As soon as we begin to work with a talent, it begins to increase and to grow in consciousness. Thus we can bring all our capacities and powers into great activity for good.

Let us remember, then, that wonderful talents do not increase for any one without any thought or effort on his part. Sometime, somewhere, the person who seems to be especially gifted has

developed his gift, or gifts, by faithful, persistent use.

He who has neglected to develop his conscious mind, who has failed to increase his talents by recognition of the subconscious and by habitually drawing upon its stored up wisdom, is cast forth into the outer darkness of the mind that believes only in what appeals to, or touches, the outer consciousness. Such a mind becomes dulled in perception and sees only the objects which impinge on the senses. Materialism is the hard road of the stoic mind which recognizes no higher wisdom than the deductions of its own fallible logic. Weeping and gnashing of teeth may relieve the mind of harmful stoicism by breaking up the foundations of materialistic belief and opening the way, through profound stirring of the emotions, into the hidden stores of subconscious wisdom. When once the fact is grasped that the right use of talents follows unvarying law, the mind wakes up and begins to realize on its investment of latent talent. If knowledge of mental law can come to some only through hard experience, then weeping and gnashing of teeth are justifiable and give evidence of the ever fostering nature of divine love, which uses the method, however stern, that meets our need and insures our ultimate understanding.

QUESTIONS

1. What capacity to evolve is inherent in man?
2. How are sight, hearing, and the other senses truly established?
3. What is the gain in the talents which was commended by the lord?
4. What was the cause of failure?
5. What becomes of potential talents that are not regenerated by the individual?
6. Can any one increase a perfectly, or even a partially, developed talent without expending any special effort?

Lesson 10, June 8, 1930.

Unity Subject—*Testing the Faculties.*

International Subject—*Jesus in the Shadow of the Cross.*—Matt. 26:31-46.

In connection with the lesson, Chapter 26 in its entirety is recommended for study.

31. Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am raised up, I will go before you into Galilee.

33. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

GOLDEN TEXT—*He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.* —Matt. 26:39.

SILENT PRAYER—*The law of the Spirit of life in Christ Jesus frees me from the mortal law.*

In a symbolical interpretation of this lesson, Peter represents faith—one of the foundation faculties of the mind. The development of faith is portrayed in the life of Jesus in conjunction with the other faculties—His disciples. All the faculties are bound together, and when one fails the result is uncertainty and weakness in the others. Judas, who represents the conservator of life in our study, proved disloyal and in consequence the whole body was weakened. The text of the lesson recites that all the disciples fell away after the arrest of Jesus.

The conservator of life (Judas) sustains the life substance, which permeates the spinal cord like a column of mercury in a tube. When the sustaining support in the life center is withdrawn the sustenance of every faculty becomes weakened. This is especially true of faith, whose center of action is in the head. Jesus, the central I AM, sees this and is prepared for the confusion and scattering of His disciples; hence the statement to Peter that he would deny Him three times before the cock crew.

In essence, mind and body are one. Man, therefore, must be considered a unit. Mind acts upon body, and body reacts upon mind. The body must, therefore, do its part in sustaining the unity of the law. If it fails in any respect, it is untrue to its higher self, the Christ. This is the betrayal which leads to mental and physical crucifixion. When sense consciousness is allowed to rule the body, the life essence of the organism is dissipated. When this occurs there is lack of nerve force, and confusion ensues. Faith was not at heart recreant or disloyal to Jesus. Rather, it lapsed from its fount of expression because of lack of substance.

Peter's denial of Jesus instructs us in a twofold sense: first, as an illustration of the action and reaction of mind and body; and second, in showing us the cause of lapse of faith.

Regeneration is an educational process. The faculties are like children at school. The head instructor is I AM, represented by Jesus. He cannot force His faculties to conform to the divine law, but through a process of thought culture He can make them wise and powerful. Jesus would not through sheer will make Judas do right, because He knew that that was not the true way to develop any of His powers. When man fully understands the law, he will always keep it. A propensity, if bound by the will and forced into certain channels, will eventually break out and go wild, because it has no foundation in understanding. Full understanding is found only in the Christ consciousness. "O righteous Father, the world knew thee not, but I knew thee."

Gethsemane means "oil press," and is an emblem of trial, distress, agony. The Christ consciousness meets much opposition in its attempt to incorporate itself in the human mind. The body and its thoughts are material and have slight concept of spiritual things. The task of lifting up the soul asleep in sense is prodigious, and the Christ mind realizes the task.

Faith is not yet actually awake to the presence of the higher self. Quickening Spirit is active while the man of sense sleeps. There would be much more rapid development if the mind of the personal man could be kept awake. In the sleep of sense, the soul and body grow negative and absorb error thoughts. Hence the warning, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

The various experiences of Jesus are the phases of mind through which every man passes who puts on Christ. These experiences may be repeated daily, until the mortal consciousness is completely regenerated. The betrayal of Jesus into the hands of the multitude is a picture of the way in which the spiritual life imparted by the higher self is captured by the lower forces and subjected to indignities foreign to its nature. But so long as the predominating desires of the soul are on the sense plane, the betrayal of Jesus will follow every descent of His Spirit into consciousness. Thus the experience in Gethsemane may take place again and again. Every time we allow the life and substance which we have received from Spirit to be pressed into sense ideas and used on the material plane, we are giving Jesus into the hands of His enemies.

To prevent this betrayal, declare that the Spirit of the Christ in you is not subject to the law of the flesh, but to the law of God, and that it is a unit in itself and not subject to the selfishness of the flesh consciousness. This attitude of mind maintained will keep the spiritual life and substance inviolate.

The I AM has dominion over the sense man and forms the avenue of expression for the Man of God. To the sense man the I AM gives the command, "Sleep on now, and take your rest." To the Christ mind in man, the man of God, it says, "Arise, let us be going." By this process of denial

and affirmation the man of God is established and all the faculties become unified, so that man becomes thoroughly at one with himself.

QUESTIONS

1. What effect upon the body has the failure of faith?
2. What part has the body in sustaining the unity of the law?
3. What lessons do we find in the denial of Jesus by Peter?
4. How are the faculties best trained into constructive thought habits?
5. Where is full understanding found?
6. What is the meaning of Gethsemane?
7. What does the betrayal of Jesus picture to us?
8. When does this betrayal occur?
9. What commands does the I AM give to the two states of consciousness in man?

LESSON 11, JUNE 15, 1930.

Unity Subject—*The Last Step in Self-Mastery.*

International Subject—*Jesus on the Cross.* —Matt. 27:33-50.

In this connection, the entire 27th chapter of Matthew is recommended for study.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull,
34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
35. And when they had crucified him, they parted his garments among them, casting lots;
36. And they sat and watched him there.
37. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
38. Then are there crucified with him two robbers, one on the right hand and one on the left.
39. And they that passed by railed on him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41. In like manner also the chief priests mocking *him*, with the scribes and elders, said,

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

45. Now from the sixth hour there was darkness over all the land until the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard it, said, This man calleth Elijah.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. And the rest said, Let be; let us see whether Elijah cometh to save him.

50. And Jesus cried again with a loud voice, and yielded up his spirit.

GOLDEN TEXT—*Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.*—Heb. 12:2.

SILENT PRAYER—*I behold only the Christ in all whom I meet.*

When we search the Scriptures to find where the crucifixion takes place, we are introduced to a symbolism not hard to interpret. Golgotha, in the Aramaic-Jewish language, means *The place of a skull.* The skull is the place where intellect is crossed out, that Spirit may win an eternal ascendancy. Jesus (the intellectual) was crucified at

The place of a skull, that Christ (the Truth) might become all in all.

The seat of the conscious mind is the front brain, and it is here that the will has established its dominion. It is here that the human will must be crossed out in order that the divine will may have free expression.

The seamless robe, for which the soldiers cast lots, is the Truth in its harmonious expression and unchangeable perfection. The superscription written over Jesus in three languages, "THIS IS JESUS THE KING OF THE JEWS," is indicative of the ruling power of the principles enunciated by this great King of men. Greek was the language of literature and culture; Latin was the language of the soldiers and officers of Rome; Hebrew was the language of the Jews, or religion. The triple inscription was a prophecy of the universality of the word of the great One, which should go forth to the whole world and reach people in spirit, soul, and body.

The two malefactors crucified with Jesus represent the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great trial at hand. Both are robbers of the present, in that they deflect the mind from its true work of application to the task at hand. But the hopeful outlook is commended by the Christ and promise of reward is given.

The darkness symbolizes the failure of understanding that settles upon the soul in times of great trial; the rending of the veil of the Temple pictures a letting go of the belief in the reality of material consciousness, and the awaking to the light of Spirit. The closing relinquishment of the soul to God is the final giving up of all selfish ambitions and aims. When this point is reached, the soul enters into glory.

QUESTIONS

1. What part of man is suggested by "The place of a skull"?

2. What does the crucifixion represent to the overcomer?

3. What is the symbolism of the seamless robe? Of the superscription in three languages?

4. What in human consciousness do the two malefactors stand for?

5. What do the darkness and the rending of the veil of the Temple represent?

LESSON 12, JUNE 22, 1930.

Unity Subject—*The Living Christ.*

International Subject—*The Risen Lord and the Great Commission.*—Matt. 28:1-10, 16-20.

The entire 28th chapter of Matthew may be studied in connection with this lesson.

1. Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped *him;* but some doubted.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations.*—Matt. 28:19.

SILENT PRAYER—*All the attributes of Being are mine to attain and to express.*

The question is sometimes asked: Did Jesus rise from the dead with the same body that walked the earth and, if so, what became of that body? The historical account makes it clear that after the resurrection Jesus was still living in His crucified body. He showed the imprint of the nails to Thomas; He assured His disciples that He was not a ghost but a real flesh-and-blood man. It is not easy to explain the present status of Jesus' body, because of a lack of terms and comparisons adequate to describe the inner plane of consciousness termed the "spiritual," the kingdom of the heavens so often referred to by Jesus. Metaphysicians know more about this kingdom than they can tell in ordinary language; terms have not yet been found to describe the conditions that exist in the interpenetrating ether, and people are not at all familiar with those conditions. Jesus described mental laws in parables, because the people of His age had little knowledge of the creative power of

thought. So metaphysicians have to make material illustrations of conditions that are not at all material. The result is often an inadequate description of conditions existing beyond the range of intellectual understanding.

Jesus held His body on this inner plane for forty days, after His resurrection from the tomb, and then carried its particles to the spiritual, where it exists today as a body of thought-and-mind force. Through His thought-body Jesus is able to quicken the bodies of people who attract to themselves His power by believing in Him. Through this process a new race is being formed; this new race will gradually step out of the old material-concept body into forms of a much higher type. The new bodies, which grow within the very cells of the old bodies and transmute them into spiritual substance, will have the power of self-perpetuation; they will never wax old.

A number of persons of whom the writer has knowledge have advanced, in this process of making the body new after the Jesus Christ type, to a point where they are confidently asserting immortality in a regenerated visible body, like that of Jesus. When they have renewed every organ and part, both within and without, and have put away all evidence of old age, then the world at large will begin to accept their claims as true. This truth will be demonstrated and the veritable existence of the new race will become an accepted fact within this century.

The "sabbath day" (verse 1 of our lesson) signifies a resting in consciousness from all that is seemingly earthly and material, and an abiding in the divine will and presence; we may rightly term it a season of prayer. The two Marys who came to the sepulcher represent the love of the soul for Truth which has gone so deep into the seemingly mortal consciousness as to appear to have been submerged entirely by the mortal. But Truth

never dies; it is always alive and active. "And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it." This signifies a great final breaking up of the earthly and hard conditions that were apparently holding the Christ, or Truth, back from full expression in and through the individual. The angel here mentioned is the word of Truth, in which is centered the power of God to overcome all limited beliefs and conditions. Lightning represents force, light, power; the "raiment white as snow" bespeaks righteousness, purity, and perfection: "He that overcometh shall thus be arrayed in white garments."

Verse 4 of our lesson shows that resistant material thoughts cannot stand before the light of Truth. Following this light, the consciousness of the Christ presence comes to the loving, trusting, consecrated soul; also the assurance that the Truth is no longer limited in its expression in the individual by the materiality and hardness of mortal belief, but has risen victorious over all limitation and error and has effected a great renewal of mind and body. The soul bows in loving worship.

The next step is to inform the faculties (disciples) of the supremacy of Truth over error. In Galilee (an increased spiritual life activity of Truth in the consciousness and in the organism) this supremacy will be made clear to them. Concentration of the faculties upon this realization can be carried out only when the mind is free from fear and doubt. "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."

In the first ecstasy of the soul at knowing itself possessed of the Christ consciousness, there is no thought of self-gain. The acquisitive faculty (Judas) drops out of sight before the faculties are concentrated in the living concept of spiritual

substance (Galilee). Later, when the twelfth faculty is united with the other eleven, we find that it has been lifted up (Matthias means *wholly given unto Jehovah*), that it may aid the man in laying hold of his higher, spiritual heritage, even eternal life, through the power of the Christ consciousness. Meanwhile, since the faculties have not all been concentrated in one center, there is lacking a certain strength and stability of mind. "When they saw him, they worshipped *him*; but some doubted."

Truth carries with it conviction of its inherent authority in both the inner and the outer realm. When the perfect idea comes into mind and is comprehended by the man in full possession of his faculties, he knows that he can so organize all his activities as to make his life harmonious. Every attribute of Being, whether it manifests in the physical realm, the intellectual realm, or on the hidden side of the inner life, can be trained to express in divine order a concept of the one omnipresent mind. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you."

The I AM is of the living essence of all that is. In it inhere unfailing life, immortal Truth, inexhaustible Being. "Lo, I am with you always, even unto the end of the world."

QUESTIONS

1. Did Jesus resurrect His physical body?
2. What became of His resurrected body, after forty days?
3. How is Jesus aiding the race today?
4. Did Jesus teach eternal life? Can man follow the teaching of Jesus Christ in this respect?
5. Verse by verse, give a short symbolical interpretation of our lesson.

LESSON 13, JUNE 29, 1930.

Unity Subject—*Christ Revealed by the Life of Jesus.*

International Subject—*Review.*

Devotional Reading: Isa. 2:2-4.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*I acknowledge the glory of the Christ mind and its dominion over my life.*

The purpose of this quarter's Sunday school lessons, and of the preceding quarter's, has been to learn more of the nature and working of the laws of the mind in its true estate. Since Jesus is the Master whose mind most clearly discerned the truth of the inner life, and since He lived by its law, we learn the true law of our higher nature most surely by following His teaching and His example. His teaching and His example are in perfect agreement. We who wish to define our highest faith in such a way as to give adequate satisfaction to mind and soul, and to form the habit of acting in conformity with our faith at all times, look therefore to Jesus in these lessons.

Lesson 1 deals with the training of the mental faculties in spiritual understanding. The faculties are open to impressions from both the external world and the inner, or causative, world. The race thought and the force of long-established thought habits in the conscious mind have made the mind more impressionable from the external than from the inner side. To turn from the habit of accepting implicitly the evidence of the senses and to establish the habit of perceiving the higher evidence of the law of Truth requires steadfast faith as well as aspiration and prayer. In a flash of inspiration we shall see the nature of our true self, if we have tried earnestly to understand this

self and all that touches our life. We can impart our newly gained knowledge only by living up to our better self and its law. Words of explanation to others who have not yet reached the same stage in their soul growth may mystify them. Such words cannot enlighten them, because the one true light comes from within each one's own mind. Suddenly we see; and when we see, we desire Truth and are willing to work for it.

Lesson 2 teaches the importance of genuineness and simplicity in the pursuit of the ideal. To have the faith of the little child is to believe implicitly the Truth of the kingdom, without a sign of wavering. To the child, to believe a statement is to speak it and live by it, sincerely and honestly. The frankness of the child in expressing his real thoughts and convictions has often put to shame the indirection of the adult mind. Everything that stands in the way of true understanding of the law of love must be taken away. To seek the kingdom first is to desire true understanding above all things, for its own sake, without thought of self-interest or self-gain. The fetters of intellect fall from the mind that becomes enlightened by divine wisdom.

In Lesson 3 we learn that the body can be lifted out of mortal states of consciousness and can become completely spiritualized through holding the true concept of life. Will and understanding unite in the work of regeneration of the entire man. When the personal has given place to the higher consciousness, the mind should be kept focused on the higher concept until it becomes thoroughly stabilized in Truth.

Lesson 4 treats of the whole-hearted devotion to principle that is necessary in order to attain true understanding of Spirit. Personality, in various guises, deflects us from our purpose to gain entrance to the kingdom of inner reality. Reliance upon the power of the intellect is a hin-

drance rather than a help to real attainment of spiritual understanding. To hold steadfastly to the ideal set before the soul requires strength of will, high purpose, tireless perseverance, even genius. It requires nothing less than the organized powers of the entire man, turned ceaselessly into constructive channels of thought, feeling, and action. Not by accident was the word must used in the statement of Jesus, "God is Spirit: and they that worship him must worship in spirit and truth." All that a man has, if it stands in the way of his understanding of and desire for the true riches, must be left behind (given to the poor).

When the old states of mind have been broken up and dissolved, in order that the mind may accept the concept of the spiritual basis of life, many factors have to be dealt with. Lesson 5 gives a *resumé* of the temptations that assail the mind in its search for the truth of Being. The soul desires for itself recognition of personal greatness, and would use its knowledge of mental law to further this end. Faith must stand the test of false pride. Devotion must prove itself by willingness to serve in humble capacities, if man would learn true obedience and feel the power of that knowledge.

Lesson 6 gives the metaphysical interpretation of the acclaiming of Jesus as king on Palm Sunday in Jerusalem. The animal forces of man's nature must be brought under full control by the I AM before man can enter into peace with himself. This mastery is accomplished by systematic thought concentration on the desire for spiritual truth. The higher ruling power within man turns all the animal forces of his nature into constructive channels and they become obedient to his will.

Uplifting the body is the theme of Lesson 7. The temperate life is the result of this uplifting process. Guarding the thoughts by setting before them always our highest ideal of innate perfection raises the entire consciousness to a higher level,

where we are able to gain a clearer vision of all that exists, both in the real and in the manifest. Putting the whole mind, heart, and soul into the task of uplifting the body brings a feeling of wisdom and power. Silent meditation on Truth brings enlightenment, and with it freedom. A clearer realization of God as universal life brings love of our fellow man into our heart, and we master the two fundamental axioms of the divine law of life.

In Lesson 8 the question of regenerating the physical senses is considered. When it is understood that every physical sense has its spiritual counterpart and can be so refined by concentration on the cause side of existence as to be transmuted into its ideal counterpart, we go forward in the task of training what in the beginning seemed our inherent and established nature into the higher, nobler nature of a citizen of the kingdom.

Lesson 9 shows us how to strengthen and improve our innate powers and to make ourselves capable of greater achievement. To bring forth the divinity within his own soul, man must be quickened in mind, body, and soul. The five senses are quickened by acknowledgment of their origin in the mind. Primarily, it is the mind that sees and hears. The ear and the eye are but the organs used to express the hearing and the seeing of the mental concept. When we are told a thing that we do not understand, we commonly say, "I do not see it." In like manner, our hearing what is unintelligible to us makes very slight impression on the mind. Increase of our mental capacity through right thought enlarges the avenues through which impressions reach us from the outside world, as well as from the inner, invisible realm. We then can see and hear more of life, both on the causative side and in the realm of effects. We say that thus we get more out of life. He who fails to improve his faculties by right use, or to develop his

capacities wisely by right thinking, becomes dull of understanding. The stoic attitude of the materialist is the result of his neglect of the nobler outlook, of the higher vision. An emotional upheaval alone can stir the mind that is sunk in materialism and doubt. But divine love, which knows how to meet every need, can effect such a revulsion when needed.

The trial of Jesus, treated in Lesson 10, pictures to the metaphysician the struggle of the personal man for survival when he comes in contact with the higher self. Since mind, body, and soul are one in life, the failure of the personal self to perpetuate its concept of life is felt in all the three realms of thought, feeling, and action. When sense consciousness gains the ascendancy, man's control of his bodily functions grows weak and he loses the power of self-control. At the same time he loses mastery of his feelings; he becomes a prey to unwholesome emotions, and his nerves play him false. Unless faith in his higher self can be stirred into action, the mental faculties experience a weakening and the entire forces of the man are scattered. When the sense consciousness is centered in ideas of selfish ambition and self-seeking, every intuition of Truth is turned to selfish advantage. The Spirit of truth is betrayed constantly by those who turn every noble aspiration, every flash of true wisdom, into selfish channels. The surest way to overcome the demands of the personal self is to will the mind actively into line with the divine will. This causes a letting go of the will of the sense man, and the conviction of man's divine nature can then rise untrammeled in mind.

Lesson 11 gives the last step in self-mastery to be taken by the overcomer. This step includes the conscious alignment of the individual will with the higher will of God. When Truth is sought for its own sake, and the spontaneous desire is felt to

do right as soon as right can be perceived, regardless of consequences to the self, man has indeed taken the way of understanding and mastery. When pride in the achievements of the past and ambition for the future are surrendered, the way of Spirit lies clear and straight.

Lesson 12 gives a suggestion of the power and glory to be realized by making the final surrender of the personal self to the divine ideal. As Jesus quickened His body until it became a vibrant, invisible entity, absolutely unified with His ideal self, so can those who believe in Him be quickened by giving themselves up to the power of His mighty purpose to uplift and perfect. Many who are attempting to follow Him in the regeneration are proving the truth of His teaching in their own minds and bodies. Whole-hearted devotion to the standard of Spirit brings rest and peace to mind and soul. Whatever fills the mind and soul works out eventually in the body consciousness. An emotional crisis may overtake the one who is trying to follow the divine ideal faithfully; but if he holds fast to his highest concept of invisible perfection, of endless life, he will come forth victorious. He can then gather together his faculties in a more enduring recognition of Truth.

The kingdom of heaven is the universal, living essence of the Eternal. The Christ consciousness is the gospel of the kingdom. Through the Christ, man enters into the kingdom. "Of the increase of his government and of peace there shall be no end . . . upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever."

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—*Paul to the Philippians.*

SILENT UNITY

God in the midst of me is mighty to quicken, to inspire, and to illumine.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them personally.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray *with* you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

June 20 to July 19

At 9 p. m. each day, will you join in the affirming of this truth?

I inherit good health because I acknowledge God to be my Father.

My help *cometh* from Jehovah,
Who made heaven and earth.
—*Psalms 121:2.*

The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.—*Rom. 8:2.*

That thy way may be known upon earth, thy saving health among all nations.—*Psalms 67:2, A. V.*

Who forgiveth all thine iniquities;
Who healeth all thy diseases.
—*Psalms 103:3.*

He sent his word and healed them, and delivered *them* from their destructions.—*Psalms 107:20, A. V.*

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him.—*Isaiah.*

Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; and the glory of Jehovah shall be thy reward.—*Isaiah.*

PROSPERITY THOUGHT

June 20 to July 19

At 12 noon each day, will you join in the affirming of this truth?

Thou art the everlasting, unfailing source of all my supply, and I shall never lack any good thing.

I . . . cause those that love me to inherit substance; and I will fill their treasures.—*Prov. 8:21, A. V.*

If ye be willing and obedient, ye shall eat the good of the land.—*Isaiah.*

My God shall supply every need of yours according to his riches in glory in Christ Jesus.—*Phil. 4:19.*

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.—*James 1:17.*

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—*Matthew.*

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: Each summer, for eighteen years, I had expected to have hay fever. This year, after corresponding with you and studying your literature, I decided that if God could heal one thing He could heal another, and I did not expect hay fever. I have gotten along fine. One day I was passing a weed with a yellow flower on it. This weed had been much dreaded by me. I said to the weed; "God made you to beautify His creation. You cannot harm me, because all that God has made is good." I passed that weed and several others without sneezing a single time.—*Mrs. P. M., Nesbitt, Miss.*

Society of Silent Unity: In December I wired to you for prayers for my husband, who was seriously ill with erysipelas. Before your letter, in reply to my telegram, reached me, he was better, and he continued to improve until he is now entirely well. I thank God for his recovery, and I thank you for your prayers. —*Mrs. W. I. H., Denver, Colo.*

Society of Silent Unity: Some three months ago I first wrote to you for help; at that time I was confined to my bed, and had been for two years. Up to that time I had had twenty-six hemorrhages, and was

suffering with chronic appendicitis. A very dear soul, whom God had healed through your message of love and hope, told me of you. I am happy to tell you, today, that I have gained nine pounds, am able to be up from six to eight hours a day, have no more appendicitis, no hemorrhages, and I sleep nights without coughing. God has wonderfully healed me.—*L. B. W., Tucson, Ariz.*

Society of Silent Unity: Thank you for your help for my husband. He has recovered from sinus trouble, which he had had for several years. I am grateful to God and to Unity for this wonderful recovery. —*Mrs. E. A. W., Waterbury, Conn.*

Society of Silent Unity: I wrote to you a month ago, asking for treatment for my mother. Within ten days she was completely healed of bleeding piles, a condition to which she had been subject at different times over a period of fifteen years.—*J. T., Bristow, Okla.*

Society of Silent Unity: Some time ago I wrote asking for your prayers for my friend. My friend's leg was so ulcerated that the wound nearly surrounded the leg. The leg has now healed.—*Mrs. R. I., Luton Beds, England.*

Society of Silent Unity: I want so much to thank you for the help that you gave me! The first of the week we wired to you concerning a gathering in my ear, which, had there been no change, would have prevented me from taking the Ohio Bar examination on January 8, 9, 10.

Today noon, January 10, I finished the examination and am feeling fine.—*E. B. B., Columbus, Ohio.*

Society of Silent Unity: Your blessed prayers have been answered. My friend, for whom I wrote a couple of weeks ago, has been entirely cured of facial paralysis. Blessed be His holy name.—*J. K. W., Galveston, Tex.*

Society of Silent Unity: I wrote to you December 26, asking prayers for my little niece, who lives in New York City. She was seriously ill; had a congested lung; fever ranging from 104 to 108; could not keep anything on her stomach except a little orange

juice. After I telegraphed to you to pray for her she improved and in a few days her mother left New York for Texas with her. She has been up and well ever since she arrived here. We are all very happy and grateful to God for the healing.—*Mrs. A. E. C., Houston, Texas.*

FILLED WITH PLENTY

Society of Silent Unity: You may discontinue your prayers for me. They have been abundantly and overwhelmingly answered. I thank you. We were in most desperate need of money and with two small but devastating law actions pending. Three days ago I received a check for $200, and out of a clear sky. A story that I had written in July, and had given up as discarded by the editor to whom I had sent it, took a prize, and I have some of this money left in spite of Christmas and all my trouble.—*M. C. W., Buffalo, N. Y.*

Society of Silent Unity: I am writing to thank you for your prayers and to tell you how much better things have been since then. I received your answer on Thursday and my husband went to work on Friday. He was hired for only three days, but he has been on that job ever since. The children and I have gained and feel much better.—*Mrs. O. R. H., W. Philadelphia, Pa.*

Society of Silent Unity: Some time ago I wrote to you asking for prayers that we would be able to sell our house. Your prayers have been answered, and today we are living in a new bungalow that we have bought.—*Mrs. O. C. F., St. Louis, Mo.*

Society of Silent Unity: A few weeks ago I wrote to you concerning a business chance for my son.

He has since received a promotion with more than double the salary he had been receiving and has very fine prospects for the future. I cannot begin to thank you enough for your help in the matter.—*Mrs. B. E. G., Perry, Iowa.*

Society of Silent Unity: I wrote to you over a month ago for prayers that we might rent or sell our house. You may discontinue prayers, for we have rented our house to a good tenant. We sincerely thank God as

well as Unity, for it is a bad time of the year to rent a house.—*Mrs. H. E. B., Napanee, Ontario, Canada.*

HE SHALL HAVE ABUNDANCE

Prosperity Bank Department: I received your prosperity bank on September 9. I began to use the bank drill, and I am glad to tell you that just six days later I received a check for $700. On the fifth day after, I received a check for $1,000, and in four days more an offer of a position came to me that far exceeded my fondest dreams. These two checks have put me out of debt and also have enabled me to send my daughter to college. (These were my two problems.) May God bless and help you in the wonderful work that you are doing.—*Mrs. E. B. B., Jackson, Miss.*

My Dear Friends in Unity: I wish that more people might know of the wonderful work of the prosperity bank drill. My own experience has been a glorious one, I assure you. I am so happy since learning of *Unity!* I have gained in health more than I ever expected. I meet old friends who saw me more than a year ago and they say that they have never seen me look so well. I have gained in weight, from 87 pounds to 140. Have been able to work every day since the 10th of last December without a loss of time outside of my vacation. This is so wonderful to me that I just have to tell you about it. Deeply as I have been in debt I am slowly coming out of it. Will you kindly send me another bank, so that I may start the drill again? Also please send me at least six copies of The Prayer of Faith. I have several friends that are ill or discouraged, to whom I should like to give copies.—*J. M. W., Waltham, Mass.*

Dear Unity Friends: I am inclosing a check for my prosperity bank. I would have sent this in more than two weeks ago but for two reasons. First, I have been ill, and secondly, except for the bookcase that he made, my father has had no work. This is the first time that the prosperity bank has seemingly failed us, and I feel that it is our fault in not having faith enough.

Dear Friends: I felt too depressed to finish when I wrote the above, and now such a change! My father's former employer came for him and he went off to work

this morning feeling very happy. I just cannot put into words our joy and gratitude and the blessed feeling of relief. I kept saying over and over to myself, "God prospers us." And it is a wonderful answer to your and our prayers.—*P. R., Beaumont, Calif.*

SEARCH THE SCRIPTURES

Correspondence School Department: I am very glad of the notations attached to my lessons when corrected. They help me to a clearer understanding and I am now experiencing a great peace of mind and contentment, for which I thank God and also the correspondence course.—*Mrs. J. W. R., New York, N. Y.*

Correspondence School Department: Your lessons are certainly pitched on a very high plane of practical Christianity; the highest that it has ever been my privilege to find. Your lessons and literature, which I have been studying for some time past, have been a real revelation to me. I thank you and the good Lord for bringing us together, and for revealing to me in these lessons the glorious possibilities of growth in the kingdom of God here and now, and not hereafter. With blessings upon you and your work. —*J. A. S., North Pleasureville, Ky.*

WHAT HATH GOD WROUGHT

Unity Radio Station WOQ: It seemed like old times to hear your station again. Your signals are loud and clear.—*R. D., Keisterville, Pa.*

Radio Station WOQ: I am writing to express my opinion and appreciation of your radio programs. The program that came to me tonight was enjoyed very much. The musical selections played were entirely different from those broadcast by most other stations. This modern stuff called music, which is so full of suggestion, moan, and wailing singing, is tiresome. I hope that I may enjoy more programs like the one that I heard tonight from your station.—*Mrs. J. C. M., Kansas City, Mo.*

Dear Unity: Please find inclosed my love offering in appreciation of the radio service, "God's Half Hour." It is indeed helpful and inspiring and I enjoy it very much and hope this radio service will continue indefinitely.—*Mrs. W. E. B., Kansas City, Mo.*

MY HELP COMETH FROM JEHOVAH

Columbus, Ohio—Through the study of *Unity* I have learned that one does not need to struggle. I used to believe that rushing into a bargain sale was one way of realizing desires. Now I know that according to God's plan His good is always ready for one, and that all one needs to do is to claim one's own. There need be no rush, no push, no anxiety, no desire to "beat the other fellow to it." Another lesson that I am assimilating is that my husband is not the source of my supply. I no longer feel it necessary to ask him for something that he thinks I do not need or that he "can't afford." I take what he offers me, with thanksgiving. Recently I received an invitation to spend a week at a lakeside resort some hundreds of miles away, in company with other club members. When I mentioned the invitation my husband said that he did not see how I could go. Instead of the tearful, pleading attitude that I might have taken years ago, I simply remarked that if it was right for me to go a way would be provided. Finally one of the club members said that she and her husband were driving, and she asked me to accompany them. As for the needed clothing—the money for that came to me as I planned my needs. This is only a small thing, but it serves to show what a prayerful, passive attitude will accomplish. I have had virtually hundreds of other proofs of God's omnipresence, the principal one of which was health.—*F. J. T.*

Dear Unity: From the very first number published *Christian Business* has furnished us with practical ideas for the employment of Christian principles in our business. I could relate many instances of success due to our faithful application of these principles. —*C. R. C., Portland, Oregon.*

Dear Unity: The Prayer of Faith has done wonders for me and no day goes by but that this poem guides me in more ways than I can tell you.—*Mrs. C. L. B., Wilmington, Mass.*

FOR BY THY WORDS

Unity Good Words Club: I find that, since I have begun to thank my heavenly Father for tasks before

attempting to do them, everything is finished in time, without worry, and I do not get excited as I did before. Last week I received word that two hampers of fine linen that I had sent had not been received. It did not disturb me in the least. The inner voice said, "The hampers have been received." I held to the thought, never doubting. And they had been received. I have tasks that seem impossible; they too are done with ease, and I do not feel tired as before. I cannot be thankful enough. Please accept a love offering of $5.—*M. B. S., Wainscott, L. I., N. Y.*

Good Words Club: I have been helped in many ways since I have been using good words. I have found that praying without ceasing could be complied with. When I first open my eyes in the morning, I pray, "Lord, open the eyes of my understanding." While I am dressing, I pray that I may be clothed with the robe of righteousness; when I wash, I ask for the washing of regeneration; as I work I pray that I may have strength equal to my day; when I kindle the fire, I pray that God's word may revive my soul; as I sweep out the house, I pray that my heart may be cleansed from all its impurities; while preparing and partaking food, I pray to be fed with the hidden manna and sincere milk of the word; and as I am busy with the children, I look to God as my Father and pray for the spirit of adoption that I may be His obedient child; and so on, all day. Everything that I do furnishes me with a thought of prayer.—*Mrs. H. K., Glenys, Wyo.*

LOVE ONE ANOTHER

Unity School of Christianity: The broad-mindedness, the simple kindness, and the perfect tolerance of your teaching appeals to one. I am sure that it appeals to many who have long hungered for something that would be uplifting and helpful every day. —*Mrs. E. R., Monroe City, Mo.*

Muncie, Ind.—The matron at one of the children's homes says that *Wee Wisdom* is the best literature for children that she has ever seen. It is used in their classes at the home, and the little folk memorize part of it. That is why I am renewing the subscription. —*Mrs. J. H. P.*

HELP FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I know from considerable experience that tithing is not merely theoretical or idealistic, but that it is highly practical. Clearly, there are no rules or precedents which are determinative of the sums belonging to the Lord, and individuals find it necessary to trust the Spirit of wisdom manifesting in their own hearts. The Mosaic law required a tithe of one tenth. It seems that some of our most devout *Unity* readers misunderstand the fundamental and basic principles upon which the one tenth may be determined.

If, under the Mosaic law, a tenth was required, certainly no less is fitting now. But what constitutes a tenth, and what constitutes spiritual giving, are questions which appear not clearly understood by some *Unity* readers. A further exposition of the working basis, or the underlying principles of tithing, would be helpful to those who are anxious to know whether they are approximately following the Mosaic law.

"A tither is a person who sets aside one tenth of his income for Christian activities." If a single man's salary is $5,000 a year, one tenth, or $500, belongs to the Lord. But suppose that a man is married and receives a salary of $5,000, and suppose further that he has one child or ten children would the tithe be $500?

You know that the government gives a married man a substantial exemption in his income account because of his wife, and an exemption of $400 for each child, or $4,000 for ten children. If, in the example, the single man's tithe is the same sum as the married man's tithe, would not the man with the ten children be giving much more than his share, if he gave $500? Suppose the ten children to whom he gave aid, monetary as well as spiritual, were poor and needy; surely the aid given to them would be in the nature of Christian giving, and might be deemed a part of the man's tithe. Is it any less Christianlike to give to one's own children, if they are in need, than it is to give to other children who are in need? Surely not, although I find some advocates of the tithing system declaring that,

no matter how many obligations one may have, if one's salary is, for example, $5,000, one should give $500 as a tithe. They say that this tithe should be set aside, even if the tither knows that, after he has bought food and clothes for his children and for his other dependents, there will be nothing left, and he will be in debt. I cannot understand any more Christianlike giving than giving to those who cannot help themselves, even though they are one's own relations. I believe such giving is properly a tithe in the sense that the one tenth is used.

Also, I believe that a great many other things are tithes to be considered within the one tenth. When, for example, I see a poor old woman trudging along a country road, with heavy bundles in her arms, walking because she does not have the fare to ride, I invite her to ride in my automobile, and I give her a helpful thought, if possible. Maybe I agree to carry her ten miles to her daughter, who is in need of her mother's care. When I aid this woman, is this not a tithe within the meaning of the one tenth?

A certain young woman whom I know works for the government at a salary of $1,600 a year. Do you say that, under the Mosaic law, her tithe is $160? Let me tell you what she does with her money: $1,000 of her annual salary is devoted to giving her younger sister an education leaving but $600 out of which, would you say she is to tithe $160? She pays $540 annually for board and room, leaving $60 with which to buy clothes and other necessities. Has not this young lady far exceeded the one tenth, without giving further of her $600, which scarcely is sufficient to pay her expenses?—*Extract from a letter received by Silent Unity.*

Man's first obligation is to God. "Seek ye first his kingdom, and his righteousness." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." To those who give God first place in their lives, there is no question as regards the inquiries presented in your letter. They know that, whether married or single, or whoever may be seemingly dependent on them in the outer, they

should gladly return to the Lord that which is His, and then trust Him to open up ways to meet their own needs and the needs of their families.

"Come now, and let us reason together, saith Jehovah." Reasoning with the Lord, or reasoning a thing out from the standpoint of Truth is very different from reasoning from the limited mortal consciousness of man. In the illustrations given in your letter, faith in God as one's inexhaustible, ever-present supply is not considered. Certain individuals earn certain amounts of money by their own efforts. Some of them have relatives dependent on them. The idea that God can or will, in some other way, provide for their dependent ones, either wholly or partially, or the thought that the Father will give more efficiency and greater earning power to the ones on whom they are depending, is not taken into account. The individuals who have the responsibility must act according to the outer appearances. And in their cases, should the tithe be a tenth or should it be less?

"O thou of little faith, wherefore didst thou doubt?" In reasoning together with Jehovah, the very first consideration is that God is, and that He is a rewarder of those who diligently seek Him. The truth of the promise in Jeremiah 17:7-8, is placed on the asset side of man's account: "Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." This man's delight is in the law of Jehovah; he keeps the inner spiritual law of tithing, for he spends much time in meditation on the things of Spirit. "And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper."

When we have an inner assurance that there is no limit to what God can supply, then the giving of a tenth becomes a simple matter. The man who has a family to support knows that the tithe is a tenth to him, just the same as it is to the man who has no one dependent on him. When the outer need is greater, the supply will become greater to meet the need, if one's trust is in God. We are sure that the widow who gave all her living, did not lack, and if she had children dependent on her, they were provided for.

A man should not feel that his salary is the only means of support for himself and his dear ones. The idea of a fixed income is always a limitation that shuts out the inflow of God's bounty. Those who have fixed incomes should deny away all bounds to their good and know that their supply is unlimited. They may go on receiving the income in return for services rendered, but if they trust in God, other channels of supply will open up to them, as they have need. They will have plenty, even if the salary itself, after the tenth is taken out, or even before it is taken out, is not sufficient.

Tithing necessitates faith in God's bounty; without such faith, tithing cannot be carried out successfully. Tithing helps to eliminate selfishness, because as soon as self and the needs of self become more prominent in one's eyes than God and Truth, no way can be seen by which one can tithe and still have enough left to fulfill personal needs. In order to tithe, it is necessary for the one who does it to give in faith, believing that God will provide and does provide. In this way, the man with a family can tithe as well as any one else.

A great deal of personal selfishness is involved in family relationships. This is so frequently the case that it will be well to consider this for a moment. In many instances, such as might easily be the case with this girl who is being educated by the older sister, there are ways by which the

seemingly dependent ones can support themselves, either partially or wholly, and in the end be much better off because of their being self-supporting.

We often receive letters from individuals who have spent many years and most of their means in providing for and helping members of their families; they almost have denied themselves the necessities of life, in their efforts to do for the others. They have had no returns, not even thanks, and upon coming to a time when they need help for themselves, the ones that they have done so much for have either cared for them very grudgingly or else refused to aid them in any way. In their sorrow, they turn to us and ask why, when they have given their very lives to their dear ones, they receive such meager returns for their sacrifice. The reason is that even the sacrifice has been a selfish one, and God has been given no place or else a very small place. Some sister or brother or child has been the object of worship. The ones who have been thus sacrificed for have been hindered in their unfoldment; they have been made selfish and dependent. They would have been better off if they had been thrown on their own resources and enabled to care for themselves, just as soon and as fully as possible. One member of a family has no right to take upon himself burdens that belong to other members, for every man must bear his own proper load. Much real wisdom and spiritual discernment are needed in the adjustment of family matters, in order that all may share equally in the responsibilities and the blessings.

If the young woman whom you asked about were to be true to God first, even though by her doing so her sister would have to give up part of her education, then no doubt the way would be opened for the sister to get an education without so much sacrifice on the part of the young woman. Or else the older sister would be enabled to earn

more money or, in some other way, be more bountifully provided for herself, because of the faith step that she would have to take in entering into the keeping of the tithing law. We know that she could not lack any good thing because of her being true to God, trusting in Him, and acting according to divine wisdom.

There is an inner spiritual application of the law of tithing. This provides that one should give one tenth of one's time to the Lord in prayer, meditation, and study of spiritual things, and in spiritual ministry to others. Your helping the woman with a ride and a strengthening, uplifting thought and word is a spiritual application of the tithing law. The inner substance of the mind and heart should be shared with the Lord, or fully dedicated to Him, as well as a portion of the outer income. We are sure that the former will bring much greater returns than the latter, and when man is true to his inner worship of God he will know what he should do in the outer, and he will be able to do that which is just and right. We earnestly recommend that every person who does not seem able to exercise faith enough to proceed to the outer keeping of the principle of tithing take up faithfully the inner keeping of it. This will open the way for him to do the Father's will in all things pertaining to his life and affairs. Remember that each individual must give as he purposes in his heart, not grudgingly or of necessity, for God loves a cheerful giver—one who gives in faith and love.

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound.—*Isaiah.*

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

SCIENCE SEES NEW EMPIRE

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder book
Whereon the leaning nations look. . . .
When miracles are everywhere,
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.

Thus sings Angela Morgan, the poetess of fire-filled song. Let us look at the "lightning page" of this year's wonder book, and note some of the marvels wrought.

The following were enumerated by W. H. Easton, Ph. D., of the Westinghouse Electric & Manufacturing company (we quote the Brooklyn Daily Eagle):

Mr. Televox, the robot that will operate a power-house from spoken orders sent over the telephone.

Siren control that enables the pilot of an airplane to turn on from his seat the floodlights in a landing field.

Electric eye that enables a motorcar by its appearance at a traffic intersection to change the traffic lights.

Glow tube that will by the presence of a shadow on it actuate any kind of apparatus.

Capacity detector that will, by the mere act of any material body coming near it, operate an indicating apparatus.

Ultra violet light detector that will set off an alarm when the ultra violet light falls on it, or is shut off from it, as desired.

Sound selector that, on receiving a given sound signal, will perform a set task; for example, opening a garage door when the horn of a motorcar blares.

Had we who are adults dropped off to sleep

several years ago and awakened today to look on these marvels of science, we should know how Aladdin felt as he rubbed his magic lamp. Perhaps we should be inclined to place our faith in magic rather than in God's natural laws. For how could a person who had not kept up with the progress of science believe—unless he believed in magic—that an "electric eye" could put out a fire in three seconds (this is one of the marvels demonstrated by the Westinghouse company)? Yet the electric eye merely functions through natural laws, and you and I accept such things calmly, as though they were our due and not to be wondered about.

We are right in thinking them our due; they come to us as the very natural result of our working with and understanding natural laws. We need not be unduly stirred at such marvels, but they should arouse in us an enthusiasm for the things that are to be. How dare we think, "That's all there is, there isn't any more"? These marvels should make us more certain than ever that "with God all things are possible." Let us heed the words of modern scientists who see such great things in store for the world that they dare not predict them in detail; man's understanding is yet too small to conceive of them. Mr. Easton continues:

> Within ourselves we have untapped sources of energy the nature of which we have not discovered as yet, but we are well on the way toward learning something about them. . . .
>
> It has been known for centuries that the human body is surrounded by an aura, just as a horseshoe magnet is surrounded by a magnetic field. It is only within recent years that any scientific investigation has been made of it. . . .
>
> In the past scientists were inclined to look askance at anything that did not have a very material basis, but scientists themselves have been developing their material science in such a way that they are now controlling and putting to work a great many intangible

forces of which we did not even know of the existence a dozen decades ago. They are continually discovering that the tangibles and the intangibles in nature are very closely linked. . . .

We are just beginning to get an insight into the potential powers locked within ourselves. There is power in the glance of an eye. There is power in a thought. There is an empire to be opened up and explored right in the human being.

HOTEL OPENS CHAPEL FOR MEDITATION

As people take up new modes of thought, the business world does its part to keep step with the people, often because it desires to do so and often because to do so is profitable.

We read in the New York Times that the Hotel Biltmore, New York City, recently opened a "meditation chapel" on the third floor, "for the use of guests and employees as a retreat for prayer and meditation."

While this step may be an innovation, meditation is not a new thing, and the hotel management evidently recognizes man's need to be apart from outer things and shows its willingness to cater to his increasing habit of holding silent communion.

John McEntee Bowman, president of the Bowman Biltmore Hotel corporation, thus (according to the New York Times) sets forth the purpose of the corporation in establishing this hotel sanctuary:

> It is our purpose that this small chapel shall be a place of quiet retreat for those who wish to come here and sit in silence while listening to their thoughts. This chapel is not intended for services, nor does it suggest any religious belief in particular. It is a place dissociated from worldly things of this life, and dedicated to the God whom we profess to serve.

Prayer is not coaxing God's reluctance, but taking hold on God's willingness.—*Philips Brooks.*

Silent-70 distributes free Unity literature in prisons, hospitals, libraries, and other institutions, and letters frequently come to this department giving evidence of the good work that this distribution is doing. We quote from a recent letter: "Last week a friend gave me some religious tracts for my ward at the City Hospital. Among them was one of Unity, 'What Practical Christianity Stands For.' After reading it, I want to subscribe to your magazine. I have had charge of a ward for my church at City Hospital for over two years. Now I'll be, oh, so glad for any religious tracts that you can send me! And please send me the weekly magazine."

Unity Daily Word is now resplendent in a new cover of modernistic design, and bears a new slogan, "A Magazine of Sunshine." Although it appears in new dress, so to speak, it is the same constant friend and helper, and it is the editor's hope that it will indeed bring sunshine into the lives of those who read it.

Henry Ward Beecher said: "A man has a right to go to God by any way which is true to him." Indeed, the effectiveness of prayer depends not on the form followed, but on the spirit involved. Many persons find the silence a satisfying form of prayer. E. V. Ingraham, who has written a book called *The Silence,* tells us that the fundamental purpose of the silence is to establish a means of communion between God and man. There is nothing mysterious about going into the silence. It is just another term for the Bible command, "Be still, and know that I am God."

News has been received that *Miscellaneous Writings* is now being published in Italy. This gives evidence of the popularity of the book, and the quality of its teaching. It may now be obtained in English, French, German, and Italian.

It is gratifying to know that WOQ is playing its part in spreading the message of Truth, as evidenced by the following extract from a letter to Charles Fillmore. "Ten years ago I contracted kidney trouble or Bright's disease, and I was on my last legs. My feet began to swell. . . . Just a year ago I bought a radio. The first man I heard was Charles Fillmore on healing. His message came to me like lightning. I threw my medicine away and got busy. I sent my name to you for prayer. I said to you: 'I am going through on this score or die in the effort.' I was just four months in pulling out of the trouble from which I suffered ten years. It is all gone and I am as well as can be, without even a sign of kidney trouble. Many thanks to you, and God bless you and your workers."

Tune in on WOQ, 1300 kilocycles (230.6 meters), and hear Charles Fillmore at the following hours, Central standard time:

Sunday a. m. 11:00—12:30
Sunday p. m. 9:00— 9:30—(Subject to change)
Saturday a. m. 11:00—11:30

Lowell Fillmore, author of *Remember*, sometimes turns his talent to the making of verse. One of his poems called *The Answer* solves an important problem in Truth. It has been made up in the form of a motto, with colorful background, and attractively framed. It is one of Unity's most popular mottoes.

Readers of *Unity* magazine will welcome the announcement of a series of articles by E. V. Ingraham, to begin with the July issue. The subject of this group of articles is "Spiritual Healing." Some of the subtitles are, "Consciousness of Health," "Faith," "Knowing God," and the like. Mr. Ingraham is one of Unity's outstanding Truth lecturers. Many persons know him through his lectures, and many others through his writings. He has a deep-seated understanding of Truth, and handles his subject in a clear and forceful way. We know that our readers will eagerly look forward to these articles from Mr. Ingraham's pen.

No person can reveal God to you, but there are guides to Truth which prepare you to come into a consciousness of the indwelling Father, who is life and strength, power and peace. The object of the Unity Correspondence Course is to help you discover for yourself the way of Truth. If you are interested in learning of spiritual things, write for the details of our study course. Address your letter to Unity Correspondence School-A, 917 Tracy, Kansas City, Mo.

Wee Wisdom is prepared to entertain its readers during vacation with an interesting three-part serial story, the first installment of which appears in the June issue. The name of this serial is "The Blue Feather," and its author is Lenore M. McCulloch. *Wee Wisdom* readers who enjoyed "The Gift of the Golden Voice," by the same author, will look forward to this new story from her pen. "The Blue Feather" is just one of the delightful features of the June number. Another is "Fairies That Live in the Heart," by Hattie Moore Nicholls. Watch for June *Wee Wisdom* with its treasures. *Wee Wisdom* is a beautifully illustrated magazine for boys and girls.

The centurion, who requested Jesus to treat his servant, knew the power of the spoken word, for he said: "Only say the word, and my servant shall be healed." Our words are charged with power, and we should, therefore, cultivate the habit of speaking only constructive, helpful words. The Unity Good Words Club seeks to help you form this habit. An inquiry will bring you full information about the club.

Watch for the June issue of *Youth*. The editor promises us a number of interesting features. For one thing there will be a Bible story called "Five Smooth Stones and a Sling Shot." Those who have read the story of "The Prince's Sweet Tooth" will enjoy this one, which is a continuation of the events of Saul's rule in Israel. June *Youth* will be a good fiction number, chief of which is the first installment of a story entitled, "The Shining Country." An old life finished! A new vision born during a long night watch among the silent hills! This is a story that will grip you. "A Dirty Story" is the name of another interesting bit of fiction; and "I've Been Asleep," by Kate Bartlett, will wake you up to the good things to be found in any issue of *Youth* magazine.

"Making Each Day Count," by Fred J. Jordan, will be featured in the June issue of *Christian Business* magazine. The editor promises also an article entitled "Prosperity," by Charles H. Watts. It seems to us that these two titles bear a close relation to each other, for if one makes every day count, one is sure to learn the meaning of true prosperity.

"Man's Mental Gears," by Lucy Sims Thompson, will be featured in June *Unity Daily Word*. The author likens man's consciousness to the gears of an automobile, and draws an interesting comparison. Other special articles and poems are included in the June issue.

Don't Miss These

What does life mean to you? Does it appear to be made up largely of shadows? This is not in accordance with the divine plan. Jesus said: "I came that they may have life, and may have *it* abundantly." Let the Master guide you out of darkness into light.

We publish a book that will help you to find the Christ way, the way of happiness and peace. You will like this book because it is written in such a friendly style, its teaching is so easy to understand and to apply. It is not expensive, the price being only $1. The name of the book is—

The Sunlit Way

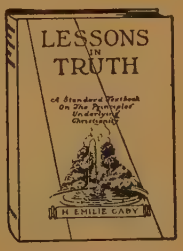
By ERNEST C. WILSON

Lessons In Truth

By H. EMILIE CADY

One reading of this book is like stepping out of a close, overcrowded auditorium, and drawing a long, deep breath of pure, refreshing air. It gives you an uplifted feeling, a sense of freedom. "Ye shall know the truth, and the truth shall make you free."

Lessons in Truth is the most widely read book in Unity literature. Its language is clear and forceful, its meaning easily grasped. Twelve lessons make up its contents, with question helps on each lesson. A cloth-bound book, price $1.



You Too Can Bring Truth Blessings

To share Truth with another is to bestow upon him the gift of all gifts. It opens to him a new realm, the realm of Spirit, in which he finds joy and peace, health and plenty. The following extracts from letters tell you of the joy and help received from gift subscriptions.

"I want to tell you how grateful I am for the blessings that I am receiving each day as the result of a loved one's sending me *Unity Daily Word* and *Weekly Unity*. I have enjoyed them more than I can put into words, and the help that I have gotten from them has made life seem richer and more beautiful than ever before."

"*Weekly Unity* has meant so much to me! You will never know the peace, comfort, and inward joy that I have received from it and from *Unity*. For a number of years I had been seeking something that I couldn't find until a friend sent *Unity* to me. I have been very thankful since to know that I have finally found the solution to that great desire and longing."

"I have just received my first copy of *Youth*, sent to me through the courtesy of a friend. I cannot begin to express my appreciation of the beautiful stories published, and the help that I have received from them. I feel that any young man or woman who reads this magazine will be stronger and purer and better equipped for following in the path that leads to the higher goals of life."

Remember that sharing Truth with another brings added joy to you. Why not take advantage of the opportunity to send your friend a priceless gift? Each Unity periodical is $1.50 a year.

Unity Books and Booklets

For Beginners	
Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners — Spanish, $.10; German	.25
Getting the Clear Realization	.25
Lessons in Truth — cloth	1.00
Lessons in Truth — French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings — cloth	1.00
Miscellaneous Writings — French, German, Italian	.75
Unity's Statement of Faith	.10
On Healing	
Christian Healing — cloth	1.00
Christian Healing — French, $.75; German	1.00
Divine Remedies — paper, $.75; de luxe	3.00
Divine Remedies — French	.75
Heal Thyself — cloth	1.00
On Prosperity	
Be Ye Prospered — cloth	1.00
Spiritual Law in Business, The	.25
On the Silence	
Book of Silent Prayer	.50
Methods of Meditation	.35
The Silence	.50
Pertaining to the Home	
Child Unfoldment — cloth	1.00
Truth in the Home	.75
Inspirational	
Beginning Again	.35
Faith That Removes Mountains — German	.25
Finding the Christ	.25
Finding the Christ — German, Spanish, or Swedish	.25
*Remember — cloth	1.00
Sunlit Way, The — cloth	1.00
What Are You? — cloth	1.00
Devotional	
My Litany	.10
Truth in Song	.50
Unity Song Selections — cloth	1.00
For Advanced Study	
Inner Vision	.50
Selected Studies — paper, $.75; cloth	1.50
Talks on Truth	.75
Unity Tract Index	.50
Juvenile	
Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Sunrise Calling	2.00
Treasure Box	.50
Wee Wisdom Picture Book	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publication

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

STOP!

When the traffic signal says "Stop" you are quick to obey, for you know the danger of disregarding that warning. In life also there are "stop" signs to obey. If you are too tense and anxious, trying to go forward in your own strength, stop and let God direct you.

Our Prosperity Bank plan teaches you to stop in the face of worry or fear of lack, and look to God for help. Your order for a Bank places your name with Silent Unity for special prosperity prayers. With the Bank you receive also a prayer thought to be held daily in coöperation with Silent Unity. Each day for seven weeks drop a coin in the Bank, saving to subscribe for *Unity* magazine for either yourself or friends. For two subscriptions the amount to be saved is $3.00. Send us your savings, and tell us whom you wish to receive the magazine. The attached blank is for your use.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request Silent Unity to pray for my prosperity and success.

Name .....

Address .....

City ..... State.....

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